

H-bomb over Pittsburgh

U. S. industry simply hasn't begun to face up to the menace of the H-bomb. That is the informed opinion of Admiral Ben Moreell, chairman of Jones and Laughlin Steel Corporation. In a report to the American Iron and Steel Institute the retired U. S. Navy admiral spells out the horrendous consequences for this "lifeblood" industry if ten H-bombs were dropped on 10 different 12½-mile concentrations of our steel-making facilities. The collective attack would wipe out three-fourths of the industry. It would destroy a similar fraction of our highly skilled and slowly trained steelworkers, most of whose homes are well within the 25-mile radius of ground zero. Just two H-bombs, one dropped in the Pittsburgh area and the other in the Chicago-Gary area, would be enough to blot out one-third of the industry. One small atom bomb could wipe out the locks at Sault Ste. Marie, through which pass 65 per cent of total ore shipping. What can the industry do to prepare for a possible attack? In the report, released to *U. S. News and World Report* for May 7, Admiral Moreell lays out a program which includes the "progressive dispersion" of 25 per cent of the industry and its personnel. He acknowledges that the problems are staggering. The new installations must be economically sound and still be located as near as possible to raw materials, to alternate shipping facilities, to the point of end-use of products. The cost would be around \$10 billion. So as not to disrupt the industry, Admiral Moreell proposes to carry out this dispersion over an eight-year period by relocating just the annual 3-per-cent replacement of existing facilities. Eight years to do the job! But is the H-bomb ticking away on an eight-year clock?

Something stirring in labor

To our untrained eye, the picture furnished the press by AP Wirephoto looked cropped, so we have to trust on-the-spot testimony that the only major union leaders present at that famous luncheon in Washington on April 30 were John L. Lewis, Dave Beck and David McDonald. As for the business they transacted, we have to take the word of Mr. Lewis, who, in the name of this formidable trio, issued a sort of communiqué to the press. He said that the unions there represented—the Mine Workers, Teamsters and Steelworkers—had formed an alliance to fight hostile labor legislation and to seek Government action on unemployment. This was a natural move, he explained, since the three unions, representing workers in basic industries, have "an identity of interest." Together they have 400,000 members unemployed and 550,000 working a short week. Beyond noting that it was a fair assumption that these unions possess "a greater financial reserve than any other three organizations in the American economy," the undisputed chief of the miners had nothing further to say. In its failure to answer some really important questions provoked by the meeting, Mr. Lewis' communiqué was a model of diplomatic deportment. It said nothing about the

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effect of the new alliance on President Walter Reuther's position in the CIO, or on President George Meany's in the AFL. It was likewise silent on the live issue of the no-raiding pact between CIO and AFL. And on the biggest question of all, the possibility of a third labor federation based on the miners, teamsters and steelworkers, the silence was positively thunderous. Something important is obviously afoot, and both the Eisenhower Administration and the leadership of the AFL and CIO would dearly love to know what it is. So would we, and so would everybody else who is interested in the future well-being of labor and the country.

Parental approval of TV for children

The National Council of the Churches of Christ in the U. S. A. has recently released the findings of what is called "the first major study of the attitudes of parents toward children's television programs." The study was made in metropolitan New Haven, and covered 3,559 homes—five per cent of the total population. In view of the scattered criticism we hear of the low quality of TV for children, the survey's findings are rather startling. It turns out that 69 per cent of the parents thought children's TV shows are all right as they are; only 26 per cent generally disapproved, and 5 per cent had some reservations. This wide approval exists in spite of the fact that strong criticism was leveled against the prevalence of "Westerns," which constitute 79 per cent of the dramatic programs available for children (who spend half of their thirteen hours a week of viewing in watching Westerns and variety shows), and against the depiction of "excessive violence" (one-fourth of the objections). Another source of criticism was the extremely narrow formula in which programs for children have been confined, leaving untapped such fascinating possibilities as the classics, fairy tales, the Bible, science and general information. It is interesting to note the breakdown according to religious affiliation. Catholics were 80-per-cent favorable to children's shows as they are, 20-per-cent opposed. Protestants were 59-per-cent for, 41-per-cent against. Jews were 56-per-cent for, 44-per-cent against. Does this suggest that Catholic parents, at least as far as this survey goes, are more than a little careless about what their children see on the living-room screen.

Nuns like today's children

An inquiring reporter prowled the corridors and lobbies during the recent National Catholic Educational Association convention in Chicago and button-holed, if that's the word, a good sampling of older teaching nuns. To them he put one question: "You're teaching children today and you taught their parents twenty-five years ago. Are today's Catholic school kids worse?" Those of us who were taught by the nuns twenty-five years ago will herewith stand in the corner and turn our faces to the wall in shame, because all the sisters queried said that today's children are better. One nun went so far as to say that "we have the most marvelous young people the world has ever seen." What makes them marvelous? They are "responsible," "serious," "confident." "Give them a job to do and they are marvelous . . . because they are far more spirited." Some people are critical of the children because of their very frankness: "if they have something to say they come right out with it." And parents who are gloomy about today's children forget that when *they* were in school, the country was just coming out of the 'twenties and, as one nun recalled: "they were pretty wild." Even TV came in for some good words, as "increasing the child's ability to assimilate." The nuns, however, were not blind to problems, the main one being that too many of today's children are "given everything" by their parents. The nuns' optimism surely proves one thing, at least: that the nuns themselves are modern, alive and in tune with the children. It's a sane optimism, too, because it is based on a perspective of a whole generation of pupils. It will come as a surprise only to those who have not realized that the whole of Catholic education is based on the realistic optimism Christ came to give us in His Good News.

Applying for grants-in-aid

A stir was created at the National Catholic Educational Association convention in Chicago on April 21 when Dr. Karl E. Ettinger, former research consultant to the Congress-appointed Reece Committee on Educational Foundations, said that of about \$350 million appropriated last year by the Government for research

in the colleges 55 per cent had gone to five institutions of higher learning. There are 700 such institutions with a recognized capacity to do research, but only 225 received contracts. Ninety-one per cent of Government grants went to 50 colleges. Dr. Ettinger sees the danger of "conformism" resulting from the high concentration of funds in a few colleges. He suggested the existence of interlocking directorates among the foundations, the favored institutions, the National Science Foundation and the research advisory boards of the Defense Department. "We have here all the earmarks of a trust or cartel system in higher education," he declared. At Fordham University in New York, Rev. J. Franklin Ewing, S.J., director of the Office of Research Services, suggested another reason for at least some of the concentration of research projects. He said that in his opinion one of the major reasons why Catholic institutions and Catholic scholars do not receive grants is that they do not apply for them. His office has published an attractive brochure entitled *How to Prepare Applications for Grants-in-Aid for Research Projects*. Now in its second edition, this booklet has been in great demand among scholars ever since its publication was announced. The booklet is now on sale—four for a dollar. Complimentary copies will be sent to teachers who apply on official school stationery (New York 58, N. Y.).

Machines for scholars

The scholar who wishes to treat in a learned way of St. Thomas Aquinas' concept of law is first faced with the task of finding all the places in the saint's voluminous works where the topic of law is mentioned. And the chemist who wants to study modern research in dehydrants must search the thousands of columns of *Chemical Abstracts* to see what work has been done in that field. In either case, the scholar, or an assistant, has to spend many tedious hours locating and classifying the facts stored away in the pages of books or periodicals. Future scholars may find this part of their work done for them by machines similar to those by which the FBI can swiftly locate the one set of fingerprints among the millions in their files which matches those found on a murder weapon. *Chemical and Engineering News* for March reported the work of Dr. James W. Perry—at the Massachusetts Institute of Technology Center for Scientific Aids to Learning—in adapting International Business Machine equipment to searching *Chemical Abstracts*. And for some years Rev. Robert Busa, S.J., professor of philosophy at the Aloisianum, Gallarate, near Milan, Italy, has been working on the use of IBM machines to provide a detailed word index of St. Thomas. (These projects should not be confused with the work on a "translating machine" at Georgetown University, reported Jan. 8 by the *New York Times*.) The value of these machines is that by assembling and ordering a great mass of facts, they release the scholar from much laborious drudgery and free him for the more important work of understanding and interpreting the facts.

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In our days when—witness the hydrogen bomb—man's mechanically inventive genius seems to have outrun his moral progress, this would be no small gain.

Money for European unity

If an "agonizing reappraisal" of our foreign policy is indeed under way in Washington, it does not seem to include the European Coal and Steel Community and, by inference, other projects for European unity. On April 23, at the request of Jean Monnet, architect of this ambitious experiment in economic unity, Uncle Sam lent the community's High Authority \$100 million for 25 years. The loan bears a modest interest rate of 3% per cent. We say "modest" because risk capital in Europe these days will not come out of hiding for less than 14 per cent. That was the reason why Mr. Monnet appealed to the United States. The money is urgently needed for modernization. One of the objectives of pooling the steel and coal resources of France, West Germany, Italy and the Benelux countries was to increase industrial efficiency by creating a market large enough to encourage mass-production methods. After a year's trial, prices of coal and steel in the member countries are just where they were before, *despite the disappearance of tariffs and other discriminatory policies*. So many of the mines and mills are still using outmoded methods that they have not been able to reap the benefits of an expanded market and pass them on in lower prices to the steel-using industries. By extending this loan, the United States is underwriting its confidence not only in the Coal and Steel Community, but in the whole movement for European unity. For unless other steps toward unity are taken, the days of the community are numbered. Already German industrialists, who bought the community idea as a preliminary to the projected European Defense Community, are growing restless under its restraints and causing their European-minded Chancellor, Konrad Adenauer, some anxious moments. The American loan may keep them quiet for awhile, but not forever.

Bevanites challenged

In all last week's gloomy international news—gloomy, that is, to Americans and anti-Communists everywhere—the Attlee-Morrison leadership of the British Labor party provided a goodly measure of cheer. Instead of running for cover to escape the Bevanite attack on their policies, the leaders of the party struck back with a heartening display of spirit and a true sense of Britain's world responsibility. They demanded the resignations of three party whips who broke discipline two weeks ago by voting for a ban on British manufacture of hydrogen bombs. Then they issued a strong reaffirmation of the party's support of the projected European Defense Community, including West German rearmament. Since this is one of the main issues on which Aneurin Bevan has chosen to wage his fight for control of the Labor party, the present leaders could not have given the fiery Welsh-

man a more direct challenge. Their action had been foreshadowed by an important address by Mr. Attlee over the May 1 week-end which does not seem to have been widely reported in the U. S. press. On that occasion the former Prime Minister dismissed opposition to German rearmament as "sentiment." He said that realism compelled recognition of the fact that East Germany was already rearmed. It is facts such as this one, which reveal the aggressive designs of communism, that Mr. Bevan and neutralists the world over stubbornly refuse to see. For that reason, the attempt to unhorse the present leadership of the Labor party may have some unforeseen and happy consequences. It gives Mr. Attlee and his followers a fine chance to restate the harsh facts of international life and thereby contribute to the education of an audience that extends beyond British borders. Already last week's rebuff to Bevan has strengthened those French Socialists who have been wavering in their support of EDC.

French bishops cross a Rubicon

Considering their means and the obstacles, the French clergy and faithful are carrying on a truly heroic effort for Catholic education. The rupture of the Concordat in 1905 threw the Church upon her own resources. Confiscations of religious schools meant that the system had to be built up virtually from nothing. Since the war the financial condition of the Catholic schools has become desperate. Financial help comes from the Government for needy students, but in amounts and under conditions that provide insignificant relief. Small wonder that voices have been heard urging that the attempt to maintain Catholic schools be given up and that, instead, a new program involving liaison with the state school system should be adopted. At their April 26-28 meeting in Paris, the entire French episcopacy took a courageous decision. They reaffirmed the necessity of Catholic schools and condemned those who suggested any other program for the Church. For the Christian, said the bishops, there is no school really satisfactory but the Christian school. They "regret and condemn all ideas which would imply a disavowal or a relaxation of the constant doctrine of the Church in this respect." The bishops have no quarrel with the state schools or criticism of Catholic teachers in those institutions. Their decision simply means that, so far as the Church and Catholic parents are concerned, the Christian schools will go on, cost what it will.

Free labor to captive labor

May Day, Europe's "Labor Day," has long been a sort of Communist propaganda holiday. For some years, increased efforts have been made to destroy what has become, in fact, practically a Communist monopoly. Last year, for instance, thousands of Italian workers gathered in Rome to pay their respects to the Holy Father. In the course of his address to them the Pope called May Day "the day on which believing humanity solemnly promises to create by the labor

of men's minds and hands a culture that gives glory to God . . ." This year a group of exiled labor leaders from Iron Curtain countries added a new dimension to the effort to save May Day from Communist exploitation. In doing so they struck directly at the Communist overlords in their suffering homelands. Thanks to the cooperation of the Free Europe Committee, an ad hoc "Exile Labor Committee for Observance of May Day, 1954" was established. It launched a manifesto which Radio Free Europe and the Voice of America beamed to the captive countries at the very moment Red propagandists were carrying on their annual lying claims that the workers had at last come into their own. On the contrary, said the manifesto, the workers' once-free political and trade-union organizations are now in the hands of their oppressors and from instruments of freedom have become instruments of tyranny. Representatives in exile of the Christian trade-union movement joined actively with other groups in elaborating this manifesto and its accompanying resolutions. This joint message brought encouragement to all sections of labor in the captive countries.

Big May Day for the Soviets

May 3 was a day of curious coincidences involving the great and peace-loving Soviet Union. In Chicago the Kersten Committee began a second round of hearings on Soviet methods of aggressing upon their neighbors. The committee, augmented by Reps. Michael A. Feighan and Patrick Hillings, has been authorized not only to continue its study of the forced annexation of the Baltic States, but to investigate "the subversion and destruction of free institutions and human liberties" in other Communist-controlled areas. In Chicago it heard a demand that Russia be indicted under provisions of the UN Charter for its persecutions in Poland. Also on May 3 the *Christian Science Monitor* front-paged what was said to be the first up-to-date eyewitness account released in several years about life in a Soviet slave labor camp. It was given by Brigitta Gerland, a German journalist who labored from 1948 to late 1953 in the Vorkuta coal mines. According to Miss Gerland there are 12 million convict laborers in the Komi Autonomous Republic alone. Her most remarkable revelation is that the prisoners are actually fed enough to keep them in working trim. Perhaps this new departure in Soviet policy makes it less hysterically incongruous that also on May 3 Andrei Y. Vishinsky, an authority on the subject, deposited at UN headquarters the USSR's ratification of the Genocide Convention. The convention makes it an international crime to exterminate racial, religious or national groups. The Free Baltic Committee, which promptly called for UN action against the Soviets for the deportation of hundreds of thousands of their neighbors, ran up against a major reservation. The Soviet Union reserves the right to decide whether or not to accept jurisdiction of the International Court of Justice.

DISCRIMINATION IN PANAMA

The recent scare about rock slides rendering the Panama Canal useless has not drawn attention away completely from growing U. S. difficulties with Panama. Panamanians, traditionally sensitive about the permanent occupation of their territory, the Canal Zone, have also long been resentful about discriminative and unfair treatment of Panamanians, who make up 90 per cent of the working force of the canal.

Last February, a move by the Zone Governor, John S. Seybold, rendered the situation more difficult. He stipulated that the basic tongue in the eight Zone schools where Panamanian children are segregated was thereafter to be Spanish instead of the usual English. This was the preliminary step in a plan to move all Panamanians out of the Zone and back into Panama. Many of these people had been raised in the Zone, but never received U. S. citizenship. How they were all to be housed in Panama, where a serious housing shortage already exists, was not clear.

Fundamentally, however, the deterioration of our relations with Panama derives from the lack of results in talks that have been going on between the two states since last September. On a visit to Washington, shortly after negotiations began, President José Remón joined President Eisenhower in an expression of hope that there would be quick agreement, but as yet nothing has materialized.

Starting from the premise that the Canal Zone is Panamanian soil under perpetual lease to the United States, the people of Panama argue that they are entitled to equal rights and opportunities in the Zone. They ask, for instance, that they receive the same pay for a job as when it is performed by U. S. citizens.

Moreover, the markets of the Zone on which Panama depends for much of its income should not be infringed upon by U. S.-sponsored enterprises. Last fall, for instance, a milk-bottling plant was erected in the Zone despite the existence of such enterprises in Panama. More shocking to native sensibilities was the visit to a post exchange on a U. S. base by the President of Nicaragua and his purchase of over \$1,000 worth of goods at considerable discount with money he had won on races in Panama. Also, with tolls on the canal yielding about \$5 million annually in net profit, the Panamanians feel that the \$430,000 annual payment they receive is not realistic.

Resentment against U. S. policy was carried into the recent meeting of the American States at Caracas, where Panama introduced the anti-discrimination resolution passed by that body by a vote of 19 to 0. The wife of the President, Señora Remón, who headed the Panamanian delegation, intimated that the United States was fostering communism in Panama by permitting discrimination. Ironically, Panama has a rigid anti-Communist law which forbids "totalitarian" political parties and prevents Communists from holding public office. Certainly, the high stakes involved should cause us to do serious soul-searching regarding the situation in Panama.

PAUL S. LIETZ

WASHINGTON FRONT

The results are not all in at this writing, but already a popular indoor sport in Washington consists in trying to assess the blame for what has been happening at the McCarthy-Army hearing. Naturally, opinions differ. Perhaps a local sports writer put it best when he said that TV-viewers watching a prize fight always see the blows delivered by their favorite but never see the damage inflicted on him, and that it was just the same here. The sporting element is also illustrated by what I am told happens when a non-viewer meets a viewer and puts the question to him: "What's the score now?"

Many people take a more mature view. It is agreed that somebody is going to be hurt by the hearing, depending on whose fault it all was.

A strong element in the press seems inclined to put the blame on the Senate for not exercising a stricter control over its committees. Anyone in Washington, however, knowing the Senate and how it acts, will discount this. No Senator will be a party to prohibiting acts, however objectionable, which some day he may feel are all right, if he commits them. The Senate is involved, however, in the traditional attempt of the Legislative branch to control the Executive, and vice versa. This hearing is a skirmish in that continuing warfare.

This particular row is a family one, among Republicans, and many of them feel that the President, as head of the party, or at least majority leader Senator Knowland (with a minority of one), ought to have stopped it, or at any rate should control it now. But Mr. Eisenhower has refused, at least publicly, to exercise his party leadership. Until May 5, he left Mr. Stevens to shift for himself. Mr. Knowland has too little power to do anything. The Democrats, recognizing the row for what it is, have stayed neutral, content to snipe at both sides impartially, when they thought they could score a point. Senator Mundt, as chairman of the hearing, knows he is only a locum tenens in a subcommittee which is subject to a full committee over which he has no control.

Where does this leave us? Nowhere, so far as I can see. The hearing seems to me rather like a classic Greek tragedy, in which protagonists and antagonists are helplessly in the grip of a relentless, blind force driving them to some unknown destiny. That is what leads some commentators to describe it as high drama. It is that, and no sporting event. But the dramatic irony lies in the spectators: a puzzled and increasingly angry American people, and a saddened or gloating foreign world, among friends or foes. The supreme irony is that all this took place when our own destiny was being forged at Geneva—for weal or woe we cannot yet tell.

WILFRID PARSONS

UNDERSCORINGS

Teams of observers stationed from Nebraska to Iran along the path of totality of the June 30 solar eclipse will time the passage of the moon's shadow by three distinct methods. One of these, the Gaviola method, depending on photoelectric cells, was developed by Rev. Francis J. Heyden, S.J., professor of astronomy and director of the Georgetown College Observatory at Georgetown University, Washington, D. C. The observations are financed and directed by the U. S. Air Force.

► Msgr. Patrick J. Ryan, of the Archdiocese of St. Paul, was sworn in May 1 as chief of U. S. Army chaplains, being promoted at the same time from the rank of brigadier general to that of major general. He began his Army career in 1928, and during World War II served in North Africa, Sicily and Italy.

► Grailville, Loveland, Ohio, announces the Tenth Anniversary Program of summer courses. The theme is "The American Woman: Her Role in the American Apostolate, Her Responsibilities to the World." One-week and weekend sessions will be held from June 8 through Aug. 22. Details on application.

► Frank N. Piasecki of Morton, Pa., 34-year-old helicopter designer, was awarded the annual Mendel Medal on May 5 by Villanova College, Villanova, Pa. The medal is awarded to Catholics who have achieved distinction in science. Mr. Piasecki is credited with developing a commercially and militarily practical aircraft capable of vertical take-offs and landings. He is founder and board chairman of the Piasecki Helicopter Corporation.

► The Summer School of Catholic Action, sponsored by the *Queen's Work*, will offer some forty courses and workshops in four U. S. cities this year. Sessions will be held in St. Louis, June 14-19; Worcester, Mass., Aug. 9-14; New York, Aug. 23-28; and Chicago, Aug. 30-Sept. 4. Theme of the sessions will be "To Jesus through Mary." For details write M. P. Murphy, the *Queen's Work*, 3115 S. Grand Blvd., St. Louis 18, Mo.

► The 18th session of the Institute on Industry and Social Action for women in all walks of life will be held at the Catholic University of America, June 13-19. Details from Miss Katherine B. Kelly, Social Action Department NCWC, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

► *Extension* magazine has just published a *Catholic Travelers' Guide* covering the United States, Canada, Alaska and Mexico. The 168-page book gives the location of churches and hours of Mass (Sunday, holy-day and weekday), confessions and novena devotions in "resorts, metropolitan areas, country places . . . God-forsaken spots," and even lists private homes where Mass is said in places where there is no church (1307 S. Wabash Ave., Chicago 5, Ill. \$2). C. K.

In defense of Foster Dulles

"John Foster Dulles' diplomatic defeat at Geneva" is a phrase that rolls dolefully on the tongue. It is made to order for those who must find a scapegoat when the nation suffers a setback. Mr. Dulles, in the month preceding the Geneva Conference, made one dramatic move after another to build up the bargaining power of the anti-Communist nations. He failed, resoundingly. But how much of the blame should be fixed on him? This Review believes that both justice and prudence demand that the blame for the diplomatic débâcle at Geneva should be apportioned among all those, both governments and individuals, who contributed to it. To saddle it all on Mr. Dulles is to ignore the record and to risk ruining his future influence. His experience, his energy, his resourcefulness and his statesmanship are more than ever needed to fashion an integrated global defensive system.

In many respects, it is as unjust to blame Secretary Dulles for the political fiasco at Geneva as it is to blame General de Castries for the military débâcle at Dienbienphu. Both found themselves in almost impossible situations brought about by others. The causes of the general's predicament are well-known. Mr. Dulles was entrapped in a veritable maze of dilemmas, some, admittedly, of his own making, but most of them developed by our major allies, by Administration spokesmen and by an uncooperative Congress. His troubles were compounded by misinterpretations of his purposes in the press on both sides of the Atlantic.

To begin with the misinterpretations. It is rapidly becoming accepted as a fact that Mr. Dulles appealed for "united action" to save Southeast Asia in his Overseas Press Club address of March 29. This, it is alleged, would have wrecked all chance of negotiating a settlement at Geneva.

The March 29 statement was a diplomatic maneuver, explicitly approved by the President and acclaimed by a politically sophisticated audience. It was part of Mr. Dulles' effort to build up at least a semblance of a bargaining position at Geneva in default of any authority from a suspicious Congress to offer any concessions to opponents who held all the trump cards. Emphatically, it was not an appeal for united military action, either then or necessarily in the future. The fact is that it was French Premier Laniel who called for U. S. military aid in mid-April, encouraged it is claimed, by Admiral Radford, head of the Joint Chiefs of Staff. A careful reading of this crucial paragraph of Mr. Dulles' speech will show no appeal for military action:

Under the conditions of today, the impression on Southeast Asia of the political system of Communist Russia and its Chinese Communist ally, by whatever means, would be a grave threat to the whole free community. The United States feels that that possibility should not be passively accepted, but should be met by united action.

Historians may decide that the word "possibility"

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caused a key miscalculation as explosive as the overlooking of the word "capacity" in the earlier Dulles speech on massive retaliatory power. How *does* one take united action against a "possibility?" Mr. Dulles seems to have meant merely that plans should be readied for united action in the event that the possibility of further Red expansion became an actuality. But most of the British press misinterpreted the suggestion. The Foreign Office became jittery, and when Mr. Dulles rushed to London to explain, it made sure his proposal of a Pacific pact would fail by unpardonably leaking his confidential suggestions.

The defeat of Mr. Dulles was ensured by the impression of confusion in American policy which extempore statements of Administration spokesmen created abroad. We have only to mention Senator Knowland's denunciation of Mr. Dulles for excluding Nationalist China and Japan from his proposed pact, Vice President Nixon's "background" revelation on April 16 that the United States was prepared to "go it alone" in Indo-China, and the President's press conference statement on April 29 regarding a "*modus vivendi*."

Mr. Dulles is back home now, as undaunted in defeat, we are sure, as General de Castries. May we suggest that he who is without fault throw the first stone? This nation is already surfeited with scapegoat-hunts. Disunity is the danger mostly to be feared—disunity among ourselves and estrangement from our friends of the free world. Mr. Dulles is back to rebuild our unity. Our very survival may depend upon cooperating with him.

Russia enters ILO

In an address to the Catholic Association for International Peace last November 14, Most Rev. Patrick A. O'Boyle, Archbishop of Washington, paid a warm tribute to the International Labor Organization, reminding his audience that it "has always enjoyed the support of the Catholic social movement." Then he observed:

The ILO is not a perfect agency, but in these days when cynicism is such a common temptation even for the best of men, it is well to bear in mind that the ILO, by reason of its many salutary accomplishments in the field of international labor legislation, is a living proof of the fact that it is possible for the nations of the world to cooperate with one another on behalf of the international common good . . .

Whether by the end of this year the archbishop will be able to sound the same hopeful note is now very questionable. Soviet Russia has decided, after an absence of fifteen years, to rejoin the ILO. This means that the highly developed Soviet technique of disruption will in all probability be used to hamstring one of the most constructive agencies of the United Nations.

The Kremlin made its first bid to return to the ILO last November, but this was rejected when the Communists brazenly demanded that ILO change its basic structure and agree, furthermore, that the Soviet Union would not be bound by ILO rules and conventions. For some reason or other, ILO membership must be very important to the Communists since they have now agreed to waive their obnoxious conditions and enter on the same basis as everybody else.

In seeking the reasons behind the Russian move, it could be that Moscow is much more distressed by the charges of forced labor pending against her before the UN Economic and Social Council than the free world realizes. It may be significant that the Soviet decision was announced during the last week of April while the council was resolving to invite the ILO to continue its investigation of this barbarous practice. Possibly the Kremlin hopes that its representatives in ILO will be able to sabotage the probe. AFL President George Meany seemed to have this in mind when he said on April 28 that "the free world can expect only opposition and disruption from the representatives of Soviet Russia in the operations of the ILO."

Since there is no way of preventing the Soviet Union from rejoining the ILO—all UN members are entitled to join—the free world affiliates must do their best to keep the Communists in order. This will be more easily accomplished if employer and union delegates to ILO meetings keep their differences to a minimum.

Food-surplus disposal

A solution to the knotty problem of how to dispose of the Government's vast hoard of over \$6 billion worth of foods and fibers seems at long last to be shaping up in Senator Aiken's "commodity set-aside" bill (S. 3052).

The solution is a threefold one. First, we are happy to report, is an extension of the present program for distributing some surpluses to the needy peoples of the world through our many voluntary agencies. The NCWC's War Relief Services now expects to be used to channel all the food for which it can find funds to prepare the shipment. If the Government would assume these preparation charges, the welfare agencies could double the amount of surpluses their workers abroad could handle. With one exception, these agencies insist on continuing to defray all costs of distribution. This they consider their offering to the aid program.

There are 44 private agencies engaged in bringing U. S. charity to the world's homeless and poor. It must

then be counted a grave misfortune that some Congressmen, beguiled by the publicity accorded just one of these agencies, CARE, seem unaware of the existence of the rest.

The second plank in the disposal program is to distribute surpluses to our own citizens who need them. This will include many recipients of State old-age assistance and unemployment compensation. It will probably be extended to old-age pensioners whose social security checks fail to meet essential needs. Congressmen of both houses have presented varying types of food-stamp plans. Latest indications are that some form of stamp plan will get a trial run on a limited basis.

The third prong of the attack on surpluses takes the form of a batch of proposals for setting up within the Department of Agriculture a special marketing agency. The object of these schemes is the removal by sale abroad of \$1 billion of our food hoard within three years.

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But even if this plan is workable, the Department of Agriculture still has two critics to satisfy. First is the American housewife pained at seeing American butter go for less in England than she has to pay. (She forgets that under our present support program this butter can't get to her anyway.) Second critic is the State Department, still worried lest we hurt the normal trade of our foreign friends. Both critics are still unsatisfied by Secretary Benson's answers to them. But both are coming to realize that the Administration must be allowed some experimentation if we are ever to make a dent in our mountain of food. A half-billion of the world's poor watch, too, and hope that justice and charity still sit at our counsel tables.

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In defense of Foster Dulles

"John Foster Dulles' diplomatic defeat at Geneva" is a phrase that rolls dolefully on the tongue. It is made to order for those who must find a scapegoat when the nation suffers a setback. Mr. Dulles, in the month preceding the Geneva Conference, made one dramatic move after another to build up the bargaining power of the anti-Communist nations. He failed, resoundingly. But how much of the blame should be fixed on him? This Review believes that both justice and prudence demand that the blame for the diplomatic débâcle at Geneva should be apportioned among all those, both governments and individuals, who contributed to it. To saddle it all on Mr. Dulles is to ignore the record and to risk ruining his future influence. His experience, his energy, his resourcefulness and his statesmanship are more than ever needed to fashion an integrated global defensive system.

In many respects, it is as unjust to blame Secretary Dulles for the political fiasco at Geneva as it is to blame General de Castries for the military débâcle at Dienbienphu. Both found themselves in almost impossible situations brought about by others. The causes of the general's predicament are well-known. Mr. Dulles was entrapped in a veritable maze of dilemmas, some, admittedly, of his own making, but most of them developed by our major allies, by Administration spokesmen and by an uncooperative Congress. His troubles were compounded by misinterpretations of his purposes in the press on both sides of the Atlantic.

To begin with the misinterpretations. It is rapidly becoming accepted as a fact that Mr. Dulles appealed for "united action" to save Southeast Asia in his Overseas Press Club address of March 29. This, it is alleged, would have wrecked all chance of negotiating a settlement at Geneva.

The March 29 statement was a diplomatic maneuver, explicitly approved by the President and acclaimed by a politically sophisticated audience. It was part of Mr. Dulles' effort to build up at least a semblance of a bargaining position at Geneva in default of any authority from a suspicious Congress to offer any concessions to opponents who held all the trump cards. Emphatically, it was not an appeal for united military action, either then or necessarily in the future. The fact is that it was French Premier Laniel who called for U. S. military aid in mid-April, encouraged it is claimed, by Admiral Radford, head of the Joint Chiefs of Staff. A careful reading of this crucial paragraph of Mr. Dulles' speech will show no appeal for military action:

Under the conditions of today, the impression on Southeast Asia of the political system of Communist Russia and its Chinese Communist ally, by whatever means, would be a grave threat to the whole free community. The United States feels that that possibility should not be passively accepted, but should be met by united action.

Historians may decide that the word "possibility"

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caused a key miscalculation as explosive as the overlooking of the word "capacity" in the earlier Dulles speech on massive retaliatory power. How *does* one take united action against a "possibility?" Mr. Dulles seems to have meant merely that plans should be readied for united action in the event that the possibility of further Red expansion became an actuality. But most of the British press misinterpreted the suggestion. The Foreign Office became jittery, and when Mr. Dulles rushed to London to explain, it made sure his proposal of a Pacific pact would fail by unpardonably leaking his confidential suggestions.

The defeat of Mr. Dulles was ensured by the impression of confusion in American policy which extempore statements of Administration spokesmen created abroad. We have only to mention Senator Knowland's denunciation of Mr. Dulles for excluding Nationalist China and Japan from his proposed pact, Vice President Nixon's "background" revelation on April 16 that the United States was prepared to "go it alone" in Indo-China, and the President's press conference statement on April 29 regarding a "*modus vivendi*."

Mr. Dulles is back home now, as undaunted in defeat, we are sure, as General de Castries. May we suggest that he who is without fault throw the first stone? This nation is already surfeited with scapegoat-hunts. Disunity is the danger mostly to be feared—disunity among ourselves and estrangement from our friends of the free world. Mr. Dulles is back to rebuild our unity. Our very survival may depend upon cooperating with him.

Russia enters ILO

In an address to the Catholic Association for International Peace last November 14, Most Rev. Patrick A. O'Boyle, Archbishop of Washington, paid a warm tribute to the International Labor Organization, reminding his audience that it "has always enjoyed the support of the Catholic social movement." Then he observed:

The ILO is not a perfect agency, but in these days when cynicism is such a common temptation even for the best of men, it is well to bear in mind that the ILO, by reason of its many salutary accomplishments in the field of international labor legislation, is a living proof of the fact that it is possible for the nations of the world to cooperate with one another on behalf of the international common good . . .

Whether by the end of this year the archbishop will be able to sound the same hopeful note is now very questionable. Soviet Russia has decided, after an absence of fifteen years, to rejoin the ILO. This means that the highly developed Soviet technique of disruption will in all probability be used to hamstring one of the most constructive agencies of the United Nations.

The Kremlin made its first bid to return to the ILO last November, but this was rejected when the Communists brazenly demanded that ILO change its basic structure and agree, furthermore, that the Soviet Union would not be bound by ILO rules and conventions. For some reason or other, ILO membership must be very important to the Communists since they have now agreed to waive their obnoxious conditions and enter on the same basis as everybody else.

In seeking the reasons behind the Russian move, it could be that Moscow is much more distressed by the charges of forced labor pending against her before the UN Economic and Social Council than the free world realizes. It may be significant that the Soviet decision was announced during the last week of April while the council was resolving to invite the ILO to continue its investigation of this barbarous practice. Possibly the Kremlin hopes that its representatives in ILO will be able to sabotage the probe. AFL President George Meany seemed to have this in mind when he said on April 28 that "the free world can expect only opposition and disruption from the representatives of Soviet Russia in the operations of the ILO."

Since there is no way of preventing the Soviet Union from rejoining the ILO—all UN members are entitled to join—the free world affiliates must do their best to keep the Communists in order. This will be more easily accomplished if employer and union delegates to ILO meetings keep their differences to a minimum.

Food-surplus disposal

A solution to the knotty problem of how to dispose of the Government's vast hoard of over \$6 billion worth of foods and fibers seems at long last to be shaping up in Senator Aiken's "commodity set-aside" bill (S. 3052).

The solution is a threefold one. First, we are happy to report, is an extension of the present program for distributing some surpluses to the needy peoples of the world through our many voluntary agencies. The NCWC's War Relief Services now expects to be used to channel all the food for which it can find funds to prepare the shipment. If the Government would assume these preparation charges, the welfare agencies could double the amount of surpluses their workers abroad could handle. With one exception, these agencies insist on continuing to defray all costs of distribution. This they consider their offering to the aid program.

There are 44 private agencies engaged in bringing U. S. charity to the world's homeless and poor. It must

then be counted a grave misfortune that some Congressmen, beguiled by the publicity accorded just one of these agencies, CARE, seem unaware of the existence of the rest.

The second plank in the disposal program is to distribute surpluses to our own citizens who need them. This will include many recipients of State old-age assistance and unemployment compensation. It will probably be extended to old-age pensioners whose social security checks fail to meet essential needs. Congressmen of both houses have presented varying types of food-stamp plans. Latest indications are that some form of stamp plan will get a trial run on a limited basis.

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The first way, he declared, is to check one's knowledge of the Church's teaching. He gave a very easy

means of making this test. A man's knowledge of the Catholic religion "should be proportionate to his general education, his professional standing and his position in business or society." A man who has a wide knowledge of business or politics and only a narrow knowledge of the Church's teaching fails this test. A housewife who awes the bridge-table with small details about the lives of Hollywood headliners and is ignorant of the life of Christ would never get a passing mark.

For those who fail, the Cardinal gave some hope. Their failure is not irreparable. Adult-education courses and reading can prepare one to pass this test. The Catholic who is educated can, as the Cardinal observed, "at no great effort, become an educated Catholic. The self-made man can in these days of popularized religious instruction in pamphlet and newspaper become a self-informed Catholic." He recommended study groups as an easy way to learn the teachings of the Church. It is much easier than going it alone.

Another test, which we think many Catholics would pass more easily, concerns the frequency and regularity of the reception of the sacraments of penance and Holy Eucharist. The world is right, said the Cardinal, when it holds that the Catholic standard of moral conduct is humanly impossible, because "God never meant it to be humanly possible." That is why He provided abundantly for divine help, which alone makes us able to live a Christian life. His Eminence recommended projects which will keep young people close to the church—the vital center of Catholic life.

The third test of practical Catholicity, Cardinal Mooney stated, relates to confidence in the Church, which "is easier to recognize in the concrete than to define in the abstract." He called it "almost a sixth sense" which makes the Catholic a particularly responsive instrument in the hands of God working through His Church. This confidence ennoble the lives of simple men, he declared, and makes brilliant men humble to the point of greatness. It is the primary objective in attacks on the Church. It is also the first Catholic quality of the soul to suffer when men become enmeshed in private aims or the satisfaction of personal feelings. Willing obedience when Christ speaks through His Church is a sign of this confidence.

We recommend these tests, not for one's neighbor, but for oneself.

"The excellence of virginity"

Observers of large religious and cultural trends and movements have often pointed out how the Popes, down through the years, have responded with a marvelous and providential sensitiveness to the needs and challenges of the times. When the age and its temper brought to the fore the sorry condition of the working classes or the dangers that threatened education or the family and the home, the great encyclicals have been the response.

On March 25, the Feast of the Annunciation, Pius XII issued the encyclical *Sacra Virginitas* (Sacred Virginity). It was the twenty-fifth of his reign and, without doubt, one imperatively called for by the whole moral climate of what has rightly been called our "sensitive age." For in our times an undue and unhealthy emphasis on sex has so debauched spiritual nobility that the words "virgin" and "virginity" mean no more than frustration and frigidity.

The Christian concept of virginity, the Pope reminds the world, is no such mean and truncated thing. From the days of our Divine Lord, through St. Paul and down through all the great Doctors of the Church, virginity has been proclaimed glorious, dynamic and attractive. "Its principal purpose and primary reason," the Pope reminds us, has been to enable men and women "to aspire only to divine things, directing to them mind and spirit, with the wish to please God in all things and to consecrate entirely to Him body and soul."

Hence it is, he continues, that the Church has always esteemed "sacred virginity and perfect chastity consecrated to the service of God . . . as one of the most precious treasures its Author has left to it as an inheritance." And it has been from such consecration that the great saints have found strength and inspiration for their heroically fruitful labors. It is from that source, too, that priests and religious of this age particularly will find the force to work unstintingly, without being contaminated by the sensitive world.

The Holy Father perceives a danger, however, that threatens the integrity of this concept of virginity. This is an age when marriage, its ideals and its problems, are exercising thinkers and writers, Catholic and non-Catholic alike. The danger lies in extolling marriage to such an extent that consecrated virginity is relegated to a secondary place. This is sometimes done, the Pontiff fears, on the specious grounds that virtuous people are needed in the world. "It is certainly not Our intention," the Pope replies,

to deny that Catholic spouses, by an exemplary Christian life and the practice of virtues, can produce abundant and salutary fruits in every place and circumstance. But he who would counsel the matrimonial life as preferable to a total consecration to God would invert and confuse the right order of things.

The encyclical ends with strong remarks on the inculcation of the ideals of virginity in seminarians and religious novices, and a plea that Catholic parents and educators do everything they can to encourage all who so wish to consecrate themselves to God. Finally,

to preserve chastity untainted and to perfect it, there is a means whose marvelous efficacy is confirmed and repeated by the experience of centuries—a solid and burning devotion to the Mother of God.

The Pope is but reminding us, and a world that has but too completely forgotten it, that virginity is a virtue particularly dear to the Heart of Christ.

Tax on dividends: a moral inquiry

Benjamin L. Masse

IN ITS ROCKY PASSAGE through the House of Representatives, the Administration's imposing tax-reform bill (HR 8300) sparked one of the liveliest discussions of the present session of Congress. Much of the debate will interest only tax experts. But one phase of it, impinging as it did on almost everybody's pocketbook, may be of general concern. The lines were sharply drawn over a Democratic motion to substitute an increase in personal exemptions for the President's proposal to remit part of the tax on dividend income. The Democrats were beaten, but only after extraordinary White House pressure on reluctant Republicans. The GOP margin of victory was exactly six votes. The fight will shortly be resumed in the Senate.

While the House debaters made much of the immediate economic consequences that might be expected to follow adoption of one or other of the rival proposals, the main issue was really ethical. The Administration made this clear both by the language it used in advancing its plan for taxing dividends and by incorporating it into a bill expressly designed to remove inequities from the tax laws and foster the long-range growth of a sound economy. It is this moral aspect of the question that forms the burden of this essay.

PRESIDENT'S PROPOSAL

In his budget message to Congress on January 21, the President said:

At present, business income is taxed to both the corporation as it is earned and to the millions of stockholders as it is paid out in dividends. This double taxation is bad from two standpoints. It is unfair and it discourages investment. I recommend that a start be made in the removal of this double taxation by allowing stockholders a credit against their own income taxes as a partial offset for the corporate tax previously paid.

Specifically, Mr. Eisenhower recommended that this year stockholders receive a 5-per-cent credit on their taxes, in 1955 a 10-per-cent credit, and in 1956 and thereafter a 15-per-cent credit. In addition, the President wanted \$50 of dividend income to be completely exempted from taxes this year, and \$100 in 1955 and thereafter. In approving this proposal on March 18, the House made only one change. Instead of raising the credit to 15 per cent in 1956, it kept the 10-per-cent figure throughout.

An example will show how this proposal would work when fully operative in 1956:

Suppose you have a taxable income of \$2,100 after

The Senate is scheduled shortly to begin consideration of the Administration's tax-reform bill. Here Fr. Masse, S.J., concentrates on the moral aspects of the most controversial aspect of that legislation. He endeavors to give in outline some of the main points in the Administration's case for special treatment of dividend income and the response of the opposition. In the process he indicates some moral principles pertinent to the dispute.

exemptions and deductions, and all your income is derived from dividends. In computing your tax, you first deduct \$100 from your taxable income—the amount of your dividends free from all taxation. That leaves \$2,000 of taxable income. Next you figure the tax on \$2,000 at present rates, which comes to \$400. To arrive at your liability to Uncle Sam you then deduct 10 per cent of your taxable income from \$400. Thus your tax bill is \$200.

If we take a family of four as a norm, and suppose that all its income is derived from dividends, the following savings, based on present tax rates, accrue at various income levels:

\$ 3,000.....	\$ 40
\$ 10,000.....	\$ 672
\$ 100,000.....	\$ 8,819
\$1,000,000.....	\$89,841

Over-all, this way of treating dividends, when fully operative, will cut the tax bill of the nation's stockholders an estimated \$850 million a year.

In the passage from the budget message cited above, the President gives the justification for what may seem to many non-stockholders special treatment for dividend income.

In the first place, he says, dividend income is now unfairly treated. It is taxed when earned by the corporation, at a rate of 52 per cent. Then it is taxed again when it is received by the stockholders, at the rate applicable to the individual stockholder's income bracket. Such double taxation, the President believes, is manifestly unjust. No other type of income is subjected to a similar impost. His 10-per-cent formula is advanced, therefore, as only the first step in a process that ought one day to end in relieving the stockholder completely of double liability.

In the President's frame of reference, this process is what moralists would call an exercise of the virtue of distributive justice, the virtue which obliges governments to distribute burdens fairly among the citizens.

The President argues, in the second place, that exempting a percentage of dividends from personal income taxes encourages investment, which is good for the economy as a whole. It fosters "business expansion and more production and jobs." So the Government is bound to grant relief to dividend income not only in distributive justice, but also by its duty to promote the general welfare.

Even before HR 8300 reached the floor of the House, a Massachusetts Republican, Rep. Edith Nourse Rogers, in letters to the President and the chairman of the House Ways and Means Committee,

strongly assailed the provision for dividend relief as a grievous miscarriage of distributive justice. She charged that it favored a small minority of the nation's families, namely, those at the top of the income heap, over all the others. Relying on a study made for the Federal Reserve Board by the University of Michigan's Survey of Consumer Finances, Mrs. Rogers claimed that of the 52 million family units in the United States only about 4.2 million, or 8 per cent, own stock in publicly held corporations. She thought it still more significant that 335,000 of these 4.2 million families own 80 per cent of all the stock, and that 76 per cent of all dividend income goes to the 3.7 per cent of the taxpayers with annual incomes above \$10,000.

WHO BENEFITS

Mrs. Rogers was not impressed by an argument which some Administration supporters urged in rebuttal, namely, that the other sections of HR 8300 provide for those individual taxpayers who own no stocks. "You must be a special type of individual," she observed, "before you receive one cent of tax relief":

For example, you must either be the head of a household whose spouse is not living, or you must have a child in college, or you must have a particular type of dependent, or you must be a retired individual, or you must be an individual who works and who hires a baby-sitter . . . or you must have unusually large medical expenses.

If you don't fall into one of those categories, summed up Mrs. Rogers, you derive no benefit whatsoever from HR 8300.

So the Administration supporters stressed their original thesis, that the double tax on dividends was an inequity and that its removal was imperative, not only to correct an injustice, but also to encourage job-making investments and thus assure the *future* growth of the country. The rich would thus be made richer, but justice would be served, and anyway, how can you have a capitalistic system without capitalists? Said Rep. Thomas E. Martin of Iowa:

For almost twenty years our tax laws have been devised to punish success rather than to raise revenue. The time has come when it must be quite obvious to the average taxpayer that the expenses of this Government cannot be met by taxing a few . . .

Double taxation of dividends on corporation stock causes many people to invest their funds in tax-exempt bonds rather than invest them as risk capital. It has also caused corporations to turn to bonded indebtedness rather than common stock to keep their business going, even though heavily bonded indebtedness makes any business organization especially vulnerable to adversity when their continued operation is most important.

Against the Administration's fundamental thesis, opponents argued in different ways. Rep. Eugene McCarthy of Minnesota observed that double taxation was not restricted to dividend income. He instanced the cases of 1) a landowner who pays a property tax on the value of his holding and also an income tax on

revenue from it; and 2) an individual who pays a tax on income when he receives it and another tax when he spends it for cigarettes or an automobile.

Mr. McCarthy went on to challenge the proposition that corporate earnings are in fact doubly taxed. He noted that *legally* there is no question of double taxation, since the corporation is a separate legal entity from the individuals who receive dividends from it. There can be double taxation, therefore, only in an economic sense. Even in this sense, he argued, "taxing both the profits of the public corporation and the dividends received by the stockholders is not so much double taxation of the same income as separate taxation of the income of two related economic entities." That is why, he observed, a corporation's undistributed profits are not included in the taxable income of the stockholders.

The Minnesota Democrat saw two good reasons why the present system should be continued. In the first place, the U. S. Supreme Court has described the corporate income tax "as an excise upon the particular privilege of doing business as a corporate entity" (*Flint v. Stone Tracy Co.*). Secondly, the special tax on corporate profits is an application of the principle of social control. By encouraging partnerships and individually owned businesses, it tends to discourage the domination of American business by corporate forms of enterprise.

"It has commonly been accepted," Mr. McCarthy concluded, "that income which is the result of investment in an industry in which the investor does not work and over which he has no control be subjected to greater social control and possibly to heavier taxes."

Others argued that there is no double taxation of corporate earnings *because business treats taxes as a cost and passes them on to consumers*. Rep. Harold D. Donohue of Massachusetts supported this stand by noting that corporate profits, *after taxes*, are running "two and one-half to three times" what they were before the war.

Mr. Donohue also challenged the assumption that the present method of taxing corporate income had discouraged investment. "Corporate earnings have provided incentives," he said, "and individual and corporate savings have provided ample funds." He asserted that the only thing in sight today that might discourage the rate of investment was "the dark prospect of a falling consumer market for the products and services of business."

Such then in outline was the case made in the House against the Administration's moral argument for special treatment of dividend income.

TWO QUESTIONS

From the viewpoint of Catholic social teaching, two aspects of this controversy are crucial. The first is the question of fact: is corporation income actually subject to double taxation? The second is the effect the Administration's proposals might be expected to have on the distribution of income.

It seems incontrovertible that to some extent corporations do succeed in passing their taxes on to consumers. One businessman's organization, the Committee for Economic Development, has conceded as much. Certainly in the postwar years both corporation earnings after taxes and dividend payments have gone higher and higher, *despite increased taxes after Korea*. The rate of return on invested capital also indicates that at least part of the corporation tax burden is passed on. According to the National City Bank Monthly Letter for April, 3,444 corporations earned \$13.7 billion after taxes in 1953. The total net assets of these companies was \$130.7 billion. Thus their average net return was 10.5 per cent. That seems to be an eminently satisfactory figure.

Surely, to the extent that the corporation income tax is paid by consumers, there is no justification whatsoever for exempting dividend income from taxation. If it should be exempted, stockholders would be paying no tax at all.

As for that part of corporate income, if any, which is doubly taxed, some moralists might justify the double impost. Such are those who argue that it is just and proper to tax income from investments more heavily than earned income. Such an authoritative moralist as the late Rev. P. Vermeersch, S.J., held, however, that there should be no discrimination between the two types of income. He argued that invest-

ment income is also earned, since it results from savings made from income earned in the past.

Even moralists who agree with Father Vermeersch might have difficulties with the Eisenhower proposal on other grounds. They might oppose it if they thought that it would lead to glaring inequalities in the social order, and thus become a source of revolutionary discord. In his address on Christmas Eve, 1952, the Holy Father said: "Solidarity demands that outrageous and provoking inequalities in living standards among different groups be eliminated." Whether the President's plan for dividend income would lead to such inequalities is probably disputable. There can be no question, however, that under it the rich would become richer. To some extent such a policy can be justified, on the ground that it fosters investment and, as the President says, makes jobs. Sooner or later, however, the process of wealth accumulation it sets in motion will reach a danger point and must be halted. Otherwise the end result would be class struggle, social disorder and revolution.

A capitalistic system needs profit incentives to spark its operation. It needs capitalists. But it also needs, for its own protection, some social control over what our medieval forbears aptly called the "*appetitus infinitus divitiarum*"—"the infinite thirst for riches." Taxation is a recognized and legitimate way of exercising such control.

Our Spanish-speaking U. S. Catholics

Gustavo E. Vivas

SPANISH-SPEAKING PEOPLE, when they arrive in the United States, bring with them cultural and lingual strains deriving ultimately from Spain, along with a tradition that is Catholic to the core. At the same time they are faced with grave difficulties in carrying on their old traditions. They are in a strange, even hostile, environment. Spanish-speaking priests are scarce. Strong pressures are exerted upon them to conform to the "American way of life." These and other factors have created among the Spanish-speaking in the United States a religious problem which needs a solution and calls for the cooperation of all.

In Albuquerque, New Mexico, in July, 1953, the Catholic Council for the Spanish-speaking met to discuss the spiritual needs of the Latin-Americans living in the United States, especially those who have come from Mexico. Two archbishops, 5 bishops and 16 representatives of dioceses from the northern and south-

Fr. Vivas, a Colombian, has given close attention to problems of the Spanish-speaking during five years of study in the United States.

ern parts of the United States attended the conference.

Most Rev. Wendelin J. Nold, Bishop of Galveston, Texas, spoke about the increasing immigration of Mexicans:

Texas is destined to be the battleground on which the fate of the Spanish-speaking people lies. Upon its outcome rests the decision of whether or not their faith will have a chance for survival.

The greatest concentration of Spanish-speaking is in the Southwest. According to the 1950 Catholic census, the Spanish-speaking population of Texas was 1,033,768, which represented 45 per cent of the total Spanish-speaking population of the southwestern part of the United States. California had 760,453, or approximately 32 per cent. New Mexico had 248,880 or 11 per cent, and Arizona 128,318 or 5 per cent. Altogether the Spanish-speaking residents of the Southwest totaled 2,289,550. Most of these—almost 1.9 million of them—were born in the United States. Over 365,000 of them came to this country from Mexico; less than 27,000 came from other Latin-American countries. All these statistics refer only to the Southwest States.

The 1950 census did not take into account the so-called "wetbacks" who cross the Rio Grande illegally at a rate of about 70,000 a year. These bring the number of Latins in the Southwest close to 3 million.

The difficulties of taking care of this large body of Spanish-speaking are immense. As Bishop Nold said:

The spiritual care of the Spanish-speaking people is already a serious problem in the United

States . . . if it remains unsolved . . . the spiritual loss and the harm that will have befallen these souls will be on record forever.

In the northeastern part of the United States, New York is faced with a similar challenge, owing to the heavy postwar influx of Puerto Ricans. The secretary of the Mayor's Advisory Committee on Puerto Rican Affairs estimated recently that there are between 500,000 and 600,000 Spanish-speaking people in New York City. This total includes Mexicans, Cubans and other Latin-Americans, besides Puerto Ricans. However, the great majority are Puerto Ricans, as the following figures published by the *New York Times*, February 24, 1953, clearly show. In the five boroughs of New York City (Manhattan, Bronx, Brooklyn, Queens and Richmond), the Puerto Rican population rose from 53,900 in 1930 to 76,800 in 1940. In 1950 it was 246,306 and by 1953 it had reached the total of 376,000. The present Puerto Rican population of the city is about 450,000. This includes, of course, very many second- and third-generation New Yorkers.

The increase in the past few years has been rapid. In 1951 alone, 52,000 Puerto Ricans moved into New York. In the following year 65,000 more arrived and in 1953 about 75,000. In recent months, however, the unemployment situation in the United States has slowed down the immigration very drastically.

This rapid influx of people who are Spanish in language and way of life gives rise to serious social, economic and religious problems. In an effort to cope with them, new organizations have been set up almost overnight.

Twenty-five years ago there were only two Spanish-speaking churches in New York: the Guadalupe and the Milagrosa. According to a recent Fordham University study there are today, by contrast, at least 43 Catholic churches in the Archdiocese of New York where special services are held for the Spanish-speaking. Most of these, of course, are not Spanish churches, but churches providing some services for the Spanish-speaking.

Since 1951 the diocesan Catholic Charities has maintained a Spanish agency to help out with the social welfare problems of the Spanish section in Harlem. This agency offers services to the poor without discrimination and does a splendid job of finding homes for Puerto Rican and Spanish orphans. Another agency was opened last month. In November, 1952, this writer had the privilege of organizing and initiating the Spanish Catholic Hour, which is broadcast every Saturday morning from station WHOM.

In March of last year, Msgr. J. F. Connolly was appointed Coordinator of Spanish Catholic Action for the New York Archdiocese. Three months later he organized a Mass in honor of San Juan in St. Patrick's

Cathedral. He also got under way, in the auditorium of the Holy Name Church, educational conferences for Puerto Ricans.

But Catholics are not the only ones interested in the Puerto Ricans. Protestant groups in some 200 churches set up specially for Puerto Ricans are carrying on an active campaign of proselytism. They spark their campaign with missionary conventions such as that held by the Manhattan division of the Protestant Council of the City of New York on September 29, 1953, which urged its members "to capitalize on the tendency of the Puerto Rican migrant to change his religious habits in his new environment."

In New York the troubles of a new immigrant group are an old story. The Irish, Italians, Germans and Jews have gone through similar phases of adjustment to a new life.

The European immigrants, however, were aliens, while (technically, at least) the Puerto Ricans are not immigrants at all. They are American citizens migrating from a territory to one or other State of the Union—mostly, but by no means exclusively, the Empire State. The Europeans for the most part brought with them a sophisticated culture. Many of the Puerto Ricans come from the rural parts of their island where the Latin culture had blended with more primitive elements. The im-

migrants from Europe often brought their own priests with them, priests who spoke their own language and had their own customs. On the other hand, the Puerto Ricans come to New York from an island that has only 290 priests for two million Catholic people.

It is little short of a miracle that their faith has survived. The New York Archdiocese, by comparison, has 2,400 priests for 1.3 million Catholics. These figures give one priest to every 542 Catholics as against one to every 6,896 in Puerto Rico.

By and large, the residents of Puerto Rico live in a quite Catholic atmosphere. When they arrive in America they are confronted by the proselytism of more than 300 religious sects anxious to make the most of their unsettled condition in their new environment in order to win them over. This explains, although it does not excuse, the fact that many of the new immigrants change their religion or fail to practise any.

The religious, cultural and economic activity among the Puerto Ricans carried on by the leading organizations in the Spanish community in New York is only a beginning, though a good one. The needs are great. Since all Catholics have the moral obligation to preserve the treasures of their faith and to share those treasures with others when they can, they should certainly collaborate by every means in their power with all those Catholic agencies devoted to the needs of the Spanish-speaking peoples among us.



Catholic cooperation with UN agencies

Robert A. Graham

THE UNITED NATIONS continues to be both attacked and supported in many parts of the Catholic press. Easily the most outspoken UN critic is the dean of Catholic columnists, Rev. James M. Gillis, C.S.P., who has been writing week after week on this subject in his widely syndicated "Sursum Corda." Others writing in the papers which publish the respected Paulist have taken open exception to his views. These include Msgr. George G. Higgins, Joseph Breig and Donald McDonald. The first two are syndicated, like Father Gillis, by NC News Service. The dispute naturally finds expression in the correspondence columns of local Catholic papers. In not a few instances the respective editors have found it necessary to state their own position on the matters controverted by their columnists.

Most of the discussion on the attitude of Catholics toward the United Nations and UN agencies such as Unesco has been on the plane of general principles and of the authoritative statements of the Holy Father and the American hierarchy. These two approaches have been used in turn in earlier articles published in these pages by the present writer ("The United Nations and its critics," 11/8/52; "The Catholic Press and the United Nations," 10/24/53).

There is yet a third possible approach, concerning which little has been written but which can produce its own kind of authentic guidance. This consists in simply asking what, in fact, is the attitude of those long-established international Catholic organizations whose business necessarily brings them into contact with the United Nations and other intergovernmental organizations. It is a bit presumptuous on our part, here in the United States, to set what we like to call a "Catholic attitude" without ever thinking of checking our views with our brethren abroad, especially those operating on the international scene.

American Catholics generally are not aware of even the existence of such Catholic international agencies, let alone the work they are called upon to perform. Suffice it to say that their number and importance have grown so much in recent years that it has been necessary to set up an over-all system of coordination for them. This is the Conference of International Catholic Organizations.

Formerly known as the Conference of Presidents, this body was founded in 1927 as an organ of informal

consultation for problems arising before the League of Nations. Its statutes were revised in 1951 and approved by the Holy See in 1953. Its membership of over thirty organizations includes both those with mass membership, such as the World Union of Catholic Women's Leagues with a combined membership of 36 million, and those with a specific, limited scope, such as the Catholic International Union for Social Service. Other organizations are the International Conference of Catholic Charities, the Catholic Children's Bureau, the International Union of Catholic Employers, the International Federation of Catholic Men, the Young Catholic Workers, Pax Romana and the International Union of the Catholic Press.

Representatives of these organizations met in Paris March 12-15 for the annual meeting of the conference. Msgr. Pietro Pavan, secretary general of the Settimane Sociali of Italy, represented the Holy See as observer. The inaugural discourse of the president, M. Jean

le Cour Grandmaison, served to bring out the purposes and attitude of the conference. M. le Cour Grandmaison is head of the National Federation of Catholic Action in France. One of the most striking features of modern times, he declared, is the literally global nature of all our great problems, whether these be the threat of war, economic crisis or ideological conflict. Today, succeeding the League of

Nations, we have the United Nations, whose political organs are the beginnings of a supranational government and whose specialized agencies cover almost the whole range of human effort. "Catholics," he added,

cannot in any degree be indifferent to these trends, either as citizens of this earthly city . . . or as sons of God responsible for the transmission of the gospel message and for the eternal salvation of the souls of millions of our brethren.

In short, the United Nations and its affiliated bodies are operating in a field that has already proven its importance for the cause of Christian world society. It is no coincidence that in choosing for its theme the issue of the human personality in the modern age of technocracy, the conference was strikingly close to a thought simultaneously put forward in a Unesco statement. The parallel was cited by M. Le Cour Grandmaison, who also noted that the Holy Father devoted his last Christmas Eve allocution to this same theme.

The Catholic international organizations have recognized the utility, even the necessity, of closer cooperation with the intergovernmental bodies. Many of the members of the Conference (CICO) enjoy recognized consultative status with the UN Economic and Social Council. In New York a number of these organizations have their representatives who act in their name at the United Nations. Similar representation exists at Paris, Geneva and Rome for the convenience of those world Catholic bodies cooperating with Unesco, the World Health Organization, the Food and Agriculture Organization and other UN specialized agencies. In



Fr. Graham, S.J., is an associate editor of AMERICA.

New York, it should be added, there also functions the special NCWC Office for UN Affairs under the direction of Miss Catharine Schaefer.

The leaders of these Catholic groups are not soft-headed "do-gooders" or "bleeding hearts." They are dedicated men and women who have devoted long years to problems of direct and pressing urgency for the defense and promotion of Christian values in every phase of human life on the international plane. They are unanimous in seeing immense possibilities for good and evil in the many projects currently launched by the intergovernmental agencies, such as the UN Technical Assistance program. As Miss Baers, president of the International Catholic Union for Social Service, has recently put it, we are now in the process of making the first global diagnosis of human misery, sickness and ignorance. If these words seem too material and not spiritual enough, she has replied: "Then it is the task of Catholics to introduce a better, more spiritual, note."

Obviously this "better note" can only be introduced through the means of close and continuing contact with intergovernmental bodies. Systematic and sterile criticism from afar, without compelling reason, would be a betrayal of the mission these Catholic organizations have to accomplish in their respective spheres.

This does not mean that they close their eyes to the defects of the United Nations, Unesco, WHO or other such bodies. Last year, at the Rome meeting of the Conference, two dangers were instanced by one of the principal speakers, August Vanistandael, who is secretary-general of the International Federation of Christian Trade Unions. One of these is the danger that under the influence of collectivist ideas the world organizations may strive to take into their own hands the monopoly of social and economic matters and strive to impose a uniform cultural pattern upon the world. The other, more serious, is the danger of secularism.

Just because programs are to be undertaken "without discrimination as to race, sex, color, or creed," certain international functionaries and representatives of governments act as if religion did not exist. "The disciples of this kind of sectarianism are numerous in international organizations," testified M. Vanistandael, who speaks from experience. Yet it is significant that the conclusion he draws is not that Catholics should wash their hands of the UN but rather that they should strive to find and make prevail distinctive Christian solutions to the problems which secularists seek to resolve without God. The speaker rightly pointed out:

Since universality is one of the fundamental notes of the Roman Catholic Church, international action even on the purely temporal or practical levels should find among Christians a natural response, a favorable atmosphere, an affirmative spirit of presence and a constructive dynamism.

For this reason, he said—and this is certainly the representative attitude of the Catholic organizations—there

is no need to be frightened by the increasing activity taking place on the international front.

In his letter to the conference in session at Rome last year, Monsignor Montini, pro-Secretary of State for the Holy Father, described the CICO as one of the vibrant centers where Catholic efforts in the international field converge. It is therefore permissible to set high significance upon the attitude of the conference toward the United Nations and its related organisms. What we learn from even this brief survey is that our brethren with long experience and proven competence in the fields of action covered by the UN are unanimous on the need for ever closer cooperation with the intergovernmental agencies, despite (or even because of) their moral deficiencies. American Catholic UN critics therefore get no support from the example of the Conference of International Catholic Organizations or its constituent members.

FEATURE "X"



Mr. McCartin of Alexandria, Va., writes his first letter to the Editor of AMERICA. It deals with an editorial a year old (he explains why), but makes some good points about present U. S. employee security regulations.

EDITOR: In connection with research on the new security program for Government employees, I reread the editorial entitled "New U. S. employees security program," which appeared at page 180 in AMERICA, May 16, 1953. The editorial, in analyzing Executive Order 10450, 18 Fed. Reg. 2489 (April 29, 1953), read in part as follows:

The Administration program has dropped the Loyalty Review Board, thereby depriving employees of any appeal from departmental dismissal decisions. Chairman Hiram Bingham of LRB has objected strenuously to this omission because of the many cases LRB has found where it had to reverse unwarranted dismissals by department officials.

This statement is only partially true.

Section 12 of E. O. 10450 revoked E. O. 9835 of March 25, 1947, as amended, thereby eliminating the LRB, which had been established under the earlier order. Accordingly, it is correct to say, "The Administration program has dropped the Loyalty Review Board . . .," but your conclusion that this deprived "employees of any appeal from departmental dismissal decisions" does not follow.

E. O. 10450 is primarily based upon the act of Aug. 26, 1950, 64 Stat. 476 (5 U. S. C. 22-1 *et seq.*), an act "to protect the national security of the United States

by permitting the summary suspension of employment of civilian officers and employees of various departments and agencies of the Government, and for other purposes." In addition to the power of summary suspension, the statute grants the agency head the power to terminate the employment of a civilian employee "whenever he [agency head] shall determine such termination necessary or advisable in the interest of the national security of the United States."

When there is a termination, however, the statute provides "that the termination of employment herein provided shall not affect the right of such officer or employee to seek or accept employment in any other department or agency of the Government." It further provides that the Civil Service Commission "shall have the authority at the written request of either the head of such agency or such employee to determine whether any such person is eligible for employment by any other agency or department of the Government" (see last two provisos of section 1 of the act).

Under the present program the employment of a person adjudged a security risk may be terminated, but the employee may then request the CSC to permit his transfer to another agency or department. This is, of course, a recognition that a person who talks too freely may be a security risk in a sensitive position in the Navy and yet may be employable elsewhere.

A chivalrous study

McCARTHY AND HIS ENEMIES: THE RECORD AND ITS MEANING

By William F. Buckley Jr. and L. B. Bozell. Regnery. 413p. \$5

This book does not pretend to be a biography of Sen. McCarthy, or a defense of his political career as a whole. Its coverage of the Senator begins with his Wheeling speech of February 9, 1950 and ends with the Republican victory in the fall of 1952. Even within this period, it does not deal with such controversial episodes as Sen. McCarthy's part in the defeat of Sen. Tydings in the 1950 Maryland election.

Hence, one may differ sharply with the authors' views about Sen. McCarthy, yet welcome their book as a real contribution to an understanding of the internal-security problem.

This reviewer happens to agree, in whole or in part, with most of its conclusions other than its appraisal of the Senator. But even if one disagreed with *all* of them, it still would remain a valuable book. For it gives a brilliant and, on the whole, objective condensation of a great mass of evidence which has been a source of bitter and often ignorant controversy—because such evidence is too complex for the average reader to be able to sift out the facts for himself.

The departmental or agency decision to terminate is final as to employment in the department or agency only. It is not final with regard to employment elsewhere in the Government. The present procedure does not permit a complete reversal of a dismissal action, but it does give the terminated employee a right to a limited but extremely important appeal from a departmental dismissal action.

E. O. 10450 could not, of course, repeal the act of Aug. 26, 1950. Actually, however, there is no inconsistency and the question of implied repeal cannot be raised. E. O. 10450 is an implementation of the statute. Moreover, the Executive Order explicitly recognizes the appellate right conferred by the act. A proviso at the end of section 7 of 10450 reads: "No person whose employment has been terminated under such authority thereafter may be employed by any other department or agency except after a determination by the Civil Service Commission that such person is eligible for such employment."

This is my first letter to AMERICA. If I had written every time I felt like saying that I enjoyed the issue, that it was fairly, fearlessly and clearly written, each issue I have read would have occasioned a letter. Perhaps my Irish ancestry explains the fact that my first letter to you results from a chance to pick an argument.

MATTHEW J. MCCARTIN

BOOKS

presentation of his own charges was partly to blame, much blame also rested on Sen. Tydings and his colleagues, as Sen. Lodge indicated in his minority report.

The authors go out of their way to challenge certain widely accepted assumptions about security regulations affecting Government employment. But their bark is worse than their bite. For any anti-Communist liberal who accepts the security principles adopted by the Truman and even Roosevelt Administrations, such as that no one has, *per se*, a legal right to a Government position, can accept their proposals.

The book's references to anti-Communist conformity are unconventional, but defensible in democratic terms. It holds that we are at war with the Communist conspiracy and that patriotic conformity in terms of public-opinion pressures (not violations of civil liberties) is recognized as desirable in time of war. It is equally if not more essential during the cold war, where sacrifices are required without the dramatic stimulus of immediate danger and group loyalty to the men at the front.

The authors want Communists and pro-Communists to be morally ostracized in the sense that the Copperheads were ostracized in the Civil War, pro-Germans in the World Wars, and preachers of racial hate even in time of peace. They would place the pro-Communist defender of Soviet slavery in the same category as the anti-Semitic apologist for Hitler's persecution.



However, the authors mistakenly believe that Sen. McCarthy has contributed to this kind of stern moral unity, which brings us to the great paradox of this book. They excuse Mr. McCarthy for the very offenses against truth and fairness which they never commit themselves.

Despite the authors' scrupulous fairness in recording the Senator's repeated distortions or exaggerations of important facts, the authors come to the astonishing conclusion (p. 277) that "McCarthy's record is nevertheless not only much better than his critics allege, but, given his *métier*, extremely good." They render this verdict even though their most devastating criticism of Sen. McCarthy's liberal opponents fails to reveal a comparable degree of distortion, with the possible exception of the bumbling Gen. Conrad Snow.

The authors interpret Sen. McCarthy's role as that of a Prosecuting Attorney against communism. True, such a function does not demand a judicial approach. But it does demand a high degree of accuracy in handling evidence, however one-sided the presentation may be.

This question of comparative truthfulness is pivotal to the book's thesis. The authors argue that Mr. McCarthy was more sinned against than sinning. This reviewer counted thirty serious misstatements of fact by Sen. McCarthy in the less than three years and limited area of his activities which the book covers. All of these distortions were made in the course of at-

tacks on someone's character or record. Hence they directly violate the commandment, "Thou shalt not bear false witness."

Fifteen of these serious misstatements of fact are accounted for by Messrs. Buckley and Bozell in the following passage:

A comparison of the dossier from which McCarthy got his material with McCarthy's own version of this material reveals that in 38 cases he was guilty of exaggeration. On some occasions "fellow traveler" had turned into "Communist"; on others, "alleged pro-Communist" had turned into "pro-Communist" . . . after McCarthy got through improvising on them, 15 cases seemed to have moved up a notch in the security ladder.

Even assuming that some of the errors were due to inaccuracy, poor research, etc., that could hardly be true of all of them. In any event, it was Sen. McCarthy's moral responsibility to be accurate, because in each case a man's career and reputation were affected. Nor does this list of thirty serious misstatements include any group libels, such as some of the Senator's references to the State Department as a whole, some newspapers and other organizations wrongly mentioned as subversive. Sen. McCarthy's experience as a lawyer and judge makes his irresponsible handling of evidence all the more inexcusable. This book documents the answer to what is supposed to be the \$64 question: whom has McCarthy unjustly accused?

These derelictions (apart from many others in his political speeches and press interviews, not within the purview of this book) explain why many newspaper writers and editors, as well as some members of the Tydings Committee, were sincerely convinced that Sen. McCarthy frequently falsified the facts and should be exposed. This does not excuse the derelictions of the Tydings Committee or of those who reported its hearings. But it does explain and excuse their attitude toward McCarthy.

There is no space here to discuss the evidence against the authors' assumption that stricter security measures in Washington and strengthened anti-Communist public opinion owe their origin to Sen. McCarthy—because they followed his belated appearance on the anti-Communist scene. This is a familiar fallacy. They forget the immense emotional impact of the Korean War, which broke out only four months after the Wheeling speech. That war itself came as a climax to a long series of Communist crimes and anti-Communist revela-

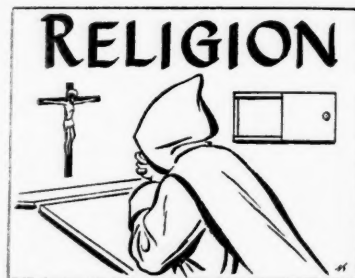
tions, such as the death of Masaryk and the conviction of Alger Hiss—not to mention the Berlin blockade, Soviet attempts to sabotage the Marshall Plan in 1948, etc. The American people, in government, labor and educational circles, were beginning to take effective anti-Communist action at least two years before Sen. McCarthy sensationalized (and confused) the anti-Communist issue.

The authors rightly blame some of the anti-American reaction to Sen. McCarthy abroad on the exaggerations by American liberals of the dangers of "McCarthyism." But they gravely underestimate the inevitably divisive effect of McCarthy's own acts on anti-Communist unity, both at home and abroad.

Nevertheless, let it be said again that this is not only an important and stimulating book, but that rare phenomenon, a *chivalrous* book on a subject of bitter controversy. As such, the reading of it will be of great benefit to both opponents and supporters of Sen. McCarthy.

CHRISTOPHER EMMET

The sections of Religion and Fiction conclude the semi-annual survey of the books which began in last week's issue.



Classical works in the religious field are rare, but interesting, competently written books are numerous.

Devotion to Mary can too frequently be an airy pink-and-blue sentimentalism unrelated to dogma. The remedy is not found in depressing Marian devotion but in founding it on the rock of solid truth. This is the achievement of Rev. William Most in *Mary in our Life* (Kenedy, \$4). The first part of the book, relying heavily on papal documents, analyzes Mary's place in the redemption. The remainder of the book, utilizing classical writers, shows how we can and should give Mary a corresponding place in our spiritual lives. The terminology is exact, full references are given, study questions are included. An excellent book for the Marian year.

A valuable reference book for Marian studies is *Papal Documents on Mary* (Bruce, \$4.50), by Rt. Rev.

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Msgr. William Doheny, C.S.C., and Rev. Joseph Kelly. This is a compilation of 37 papal documents from the *Ubi Primum* of Pius IX to the Marian Year prayer of Pius XII. Perhaps one should not criticize such a helpful work, but it would have been extremely valuable if it were complete and if the translations were closer to ordinary English.

STUDIES OF CHRIST

The last work of Walter Farrell, O.P., was a devotional study of Christ, *Only Son* (Sheed & Ward. \$3.50). More scholarly than the average, easy-to-read story of Christ, this may prove to be the shorter life of Christ that was needed. Rev. Berchmans Bittle, O.F.M.Cap., has revised and brought up to date the work of Most Rev. Hilarin Felder, O.F.M.Cap., *Jesus of Nazareth* (Bruce. \$4.75). This is not a life of Christ: it is a series of scholarly essays on the rationalists and Christ, the qualities of Christ. His virtues, messiahship, divinity and the Christology of the early Church.

A lesser German study is *The Man Jesus*, by Rev. George Bichlmair, S.J., translated by Mary Horgan (Newman. \$2.50). Fr. Bichlmair focuses only on the typically masculine characteristics of the human nature of the God-man. Such precision is undoubtedly helpful for bringing out special qualities of Christ, but it does not aid the average reader who has difficulty in realizing that Christ is one Person with a divine and human nature.

Dr. Pierre Barbet presents a detailed scientific description of the sufferings and death of Christ in *A Doctor at Calvary*, translated by the Earl of Wicklow (Kenedy. \$3). It is a profoundly moving study of the Passion. Since Dr. Barbet makes much of the evidence provided by the Shroud of Turin, readers of *A Doctor at Calvary* will be interested in *Self-Portrait of Christ*, by Edward Wuen-schel, C.S.S.R. (Holy Shroud Guild. \$1). This careful examination of the shroud is the best book on the subject yet published in English.

A cultured reinforcement of the truth that the sickness of our times is at root a moral and spiritual malady which can be cured only by a return to Christ is the scope of *Christ and the Human Life*, by Friedrich Wilhelm Foerster, translated by Daniel F. Coogan Jr. (Philosophical Library. \$5). Dr. Foerster ranges widely in this book. He shows, for example, how a study of Plato and Schopenhauer can lead one to Christ. Though the author is not a Catholic, he is adept at leading one to the threshold of the Church.

The Swiss convert Adrienne von Speyr has given us an unusual and brilliant treatment of Christ in *The Word*, translated by Alexander Dru (McKay. \$2.50). She explores St. John's prolog, bringing out in synthetic and intuitive fashion something of the significance of the entire Gospel and the life of Christ. Sometimes the thought is difficult to penetrate, but the author is dealing with deep mystery.

ALTER CHRISTUS

Knowledge and love of Christ is of primary importance for all of us, for our task is to become other Christs.

The priest should be a shining example of the life of Christ to modern men. Reading and thoughtful reflection are necessary to put on Christ. To this end Rev. Francis Filas, S.J., has collected 43 essays which first appeared between 1937-1950 in the periodical *Alter Christus*. Some of them are by well-known authors, and all have a common purpose of fostering in the priest a conscientious awareness of his high office and the sanctity which should be his. The brevity, pointedness and variety of the essays of *His Heart in our Work* (Bruce. \$3.75) make them ideal for daily spiritual reading.

FIVE SPECIALS

Mary in Our Life,
by Rev. William Most
Fortitude and Temperance,
by Joseph Pieper
Paul the Apostle,
by Giuseppe Ricciotti
Only Son,
by Walter Farrell, O.P.
A Doctor at Calvary,
by Pierre Barbet

If you think that sanctity is not for you, do not read *Holiness Is for Everyone*, by Rev. Martial Lekeux, O.F.M., translated by Rev. Paul Oligny, O.F.M. (Newman. \$2.50). The author is liable to overwhelm you with his foot-in-the-door salesman's manner and you'll find that you're buying the way of Christ. For the more advanced in the following of Christ, Rev. Manuel Milagro, C.M.F., has written a thoughtful work on prayer, *Living for God* (Exposition Press. \$2.50). He shows the way of uniting one's will and intellect with God. Not as buoyantly optimistic as Fr. Lekeux, he treats more soberly of the difficulties of living a Christian life. His best chapter treats of the anxiety which frequently plagues those who are trying to be close followers of Christ.

The Curé of Ars, with his usual perception, once said that our greatest cross was our fear of the cross. The meaning of the cross of Christ and that of his followers is the burden of a fine work by Rev. Pius Raymond Régamey, O.P., *The Cross and the Christian*, translated by Angleine Bouchard (Herder. \$3.25). The editor of *Art Sacré* has produced a sensitive and perceptive essay. The most original section points up the meaning of the sometimes bewildering "silence" of God.

A new spiritual writer, Dom Aelred Watkin, O.S.B., son of the well-known philosopher E. I. Watkin, has entered the lists with a slim work *The Heart of the World* (Kenedy. \$2.50), which deals with the relations of the Christian with Christ and our growth in eternal life. One sympathizes with the author's eschewing of technical terms in an informal, general work such as this, but the loss of precision is greater than is advisable. The author has a good style and fine awareness of the organic nature of truth.

Christ taught us to pray "Our Father." It was in the exploration of the Fatherhood of God that St. Thérèse of the Child Jesus fashioned her famous "little way" of sanctity. Msgr. Vernon Johnson, a convert led to the Church by studying Thérèse, demonstrates in *Spiritual Childhood* (Sheed & Ward. \$3.25) the value and solidity of Thérèse's way.

Perhaps this group of books dealing with the task of becoming other Christs can best be concluded by mentioning *Everyman at his Priedieu* by Robert Nash, S.J. (Newman. \$3.75). This is a full but simply and interestingly written meditation book for the layman.

CATHOLIC TRUTH

A book by Thomas Merton is always a pleasure. *Bread in the Wilderness* (New Directions. \$6), while not very original in thought, will prove instructive and interesting to many who neglect the Psalms. Another book which joins the Scriptures and the liturgy is *With the Bible through the Church Year*, by Rev. Richard Beron, O.S.B. (Pantheon. \$4.95). This is a general treatment which will be very helpful for families who wish to live more fully in the understanding and spirit of the liturgical year.

Any book which helps to explain grace is useful for the ordinary Catholic. Recent months have seen the publication of *The Life that is Grace*, by Rev. John Matthews, S.J. (Newman. \$2.50), and *Sanctifying Grace*, by Rev. Aegidius Doolan, O.P. (Mercier. 7/6). Both are popular in style,

easy to read. Fr. Doolan's book is less complete but more incisive in expression. He treats more of the definition of grace, while Fr. Matthews spends much time on the effects and importance of having grace.

Joseph Pieper has produced a brilliant essay, remarkable for lucidity and conciseness, on two of the cardinal virtues in *Fortitude and Temperance*, translated by Daniel Coogan (Pantheon. \$2.75). With insight and scholarship he shows the breadth of these virtues, which he believes are most misunderstood by modern men. Also to correct current confusions, Msgr. Romano Guardini has written *The Last Things*, translated by Charlotte Forsyth and Grace Branham (Pantheon. \$2.75), which explains the Christian view of death, resurrection, judgment and eternity. It is a fruitful and challenging work, though not up to the author's previous high level.

Two books intended to increase intelligent participation in the liturgy are *Holy Mass*, by Rev. A. Roguet, O.P., translated by Carisbrooke Dominicans (Liturgical Press. \$1.75) and *Holy Week and Easter*, by Dom Jean Gaillard, translated by Rev. William Busch (Liturgical Press. \$2.25). The first will make the reader re-examine his ideas about the Mass, and will encourage him to live it. The second is a series of meditations combined with historical information for the days of Holy Week and the Easter octave. Special stress is placed on the meaning of the Easter Vigil.

BIOGRAPHIES

Paul the Apostle, by Giuseppe Ricciotti, translated by Alba Zizzamia (Bruce. \$7.50), is a reliable and fascinating life. It is an excellent complement to Ferdinand Prat's *The Theology of St. Paul*. Scholarly, complete and well-arranged, it will be useful as a reference work, but this should not deter one from the pleasure of reading it right through. Another striking figure of Gospel times is John the Baptist. Unfortunately the surviving evidence is insufficient for a real biography of the precursor of Christ. With the *Bibliotheca Patrum Concionatoria* of Fr. Combesis, O.P. as his guide, Rev. André Retif has woven the available material into a series of reflections and meditations in *John the Baptist, Missionary of Christ* (Newman. \$2.50).

Rev. George Kane has edited a collection of autobiographical sketches by nuns explaining their vocations. *Why I Entered the Convent* (Newman. \$2.50) makes very delightful reading, even apart from its inspirational and informative qualities.

SPECIAL STUDIES

Anyone who wishes to understand American Protestant thinking must take cognizance of the writings of Reinhold Niebuhr and Paul Tillich. They are two of Protestantism's dominant thinkers. From this point of view Paul Tillich's *Love, Power and Justice* (Oxford. U. \$2.50) is important. It is impossible to do more in a few lines than to indicate the purpose and theme of his book. Love, power and justice are concepts which are present in many fields of knowledge. Prof. Tillich is concerned to show their ontological and theological meaning in order to rescue them from the vagueness, easy idealism or cynicism with which they are usually treated.

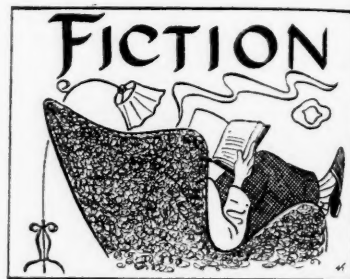
Seeking to establish the relevance of the Christian faith to contemporary problems, Reinhold Niebuhr has gathered eleven essays in *Christian Realism and Political Problems* (Scribner. \$3). He writes of American foreign policy, love and law in Protestantism and Catholicism, world government, ideology and scientific method, European socialism, Augustinian realism. The final chapter is an explanation of the author's epistemology. Though a Catholic would not agree with many of the basic concepts of either of the authors, it is heartening to see their serious investigations into the roots of ideas like love and power and justice and their demonstration of the importance of the theological concepts for modern man.

In *The Mind of Kierkegaard* (Regnery. \$4.50), James Collins of St. Louis University has given us a valuable and brilliant treatment of the philosophy of Søren Kierkegaard. Kierkegaard is important, not only for his contributions to Protestant thought, but because of the claims made upon him by the Existentialists. This nineteenth-century philosopher had many valuable insights. He predicted, for instance, that Protestantism must begin to cultivate the social aspects of religion, either in small, intense conventicles or in a genuine church, having authority and a full sacramental order. He was aware in his day, as Protestants are now more generally becoming, of the corporate dimension in the work of salvation. The purpose of this Dane was to bring men into a religious relationship with God. This book by James Collins presupposes a knowledge of Kierkegaard's full writings: it is not an introduction to his writings but a study of their philosophical aspect, done with clarity and fine synthesis. Especially valuable for the Catholic reader is the manner in which Mr. Collins relates Kierkegaard's views, not only to the

proximate philosophical situation of his times, but to the wider current of Catholic thought.

Another very valuable study is *The All-Present God*, by Rev. Stanislaus J. Grabowski (Herder. \$4.50). Fr. Grabowski, formerly of the theological faculty of Catholic University, here presents the first full-length treatment in English of St. Augustine's doctrine of the omnipresence and indwelling of God. With very formidable scholarship he traces the growth of Augustine's thought. Augustine's teaching on the omnipresence and omniscience of God, in its most highly developed form, is a beautiful and most spiritual doctrine. It is crucial also for understanding his views on creation and divine concurrence. The influence of Plotinus is treated very honestly and courageously. Fr. Grabowski's accomplishment is impressive, his clarity admirable.

THOMAS J. M. BURKE, S.J.



"During the fall of 1953," said one publisher (quoted in Harvey Breit's "In and Out of Books" column in the *New York Times Book Review* for Jan. 10), "impressive fiction disappeared from sight to the point where second-rate books were topping the best-seller lists." This parlous state of affairs, I am sorry to have to report, carried over into the spring of 1954, and so, in this roundup of fiction for the six months, there is really not one single book of even near-great stature to single out. However, there have been some good books, even though they may not have made the best-seller lists. This summary will endeavor to single out those most worthwhile.

The war continues to fascinate many writers; it is competently treated in the following novels. *Away All Boats*, by Kenneth Dodson (Little, Brown. \$3.95), is the saga of an attack transport in the Pacific. Weak in characterization, it is quite stirring in its action scenes, authentic in its sea-lore and obviously written by one who was there. Laboring from the same defect, and blessed to a minor degree with the same virtues is *The Jungle Seas*, by Arthur A. Ageton (Random. \$3.75). The South Pacific is the scene

David

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The Law of Love

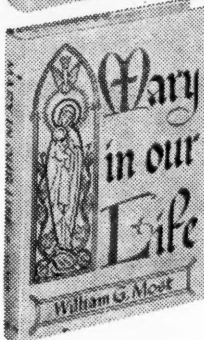
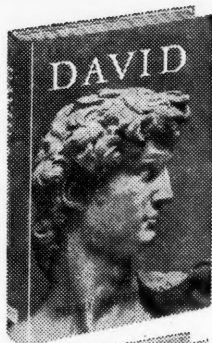
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By **E. E. REYNOLDS**

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by Rt. Rev.

Louis de Raeymaeker, Ph.D

Translated by Edmund H. Ziegelmeyer, S.J.

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The author, Louis de Raeymaeker, president of the Institut Supérieur de Philosophie at the University of Louvain, adheres to the principles of the synthesis of St. Thomas Aquinas, especially when application is made of the doctrines of analogy and the real distinction between created essence and existence.

Here, indeed, is a dramatic demonstration that the ultimate explanation of the contingent can be discovered only in Absolute Being, from which all else derives. A fresh, lucid approach by the author and an exact and interesting translation by Edmund H. Ziegelmeyer, S.J., make the book an excellent guide for teachers and students who wish a panoramic view of Thomistic metaphysics. \$4.95

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again, and the accounts of shipwreck, boredom and tropical heat are especially well treated.

A memorable story of courage in the face of death is *The Undaunted*, by John Harris (Sloane, \$3). Though the story of the survival of flyers for days on end on a flimsy raft is an oft-told tale by now, the lean, tense style of this telling makes it especially gripping. Another well-told tale of courage concerns the escape of a British airman from Nazi custody. The brightest parts of the book chronicle the unselfishness of the underground partisans who helped him in his flight. Richard Pape tells the story in *Boldness Be My Friend* (Houghton Mifflin, \$3.50). Both these books are obviously more fact than fiction.

FACETS OF THE AMERICAN SCENE

American times and mores come in for rather extensive treatment this season, a welcome change from the report I had to make in the last roundup. Big Business is examined with a professional touch in *The Power and the Prize*, by Howard Swiggett (Ballantine, \$3.50). This concerns the efforts—quite ethical on the part of one of the Americans, but shady in the hands of another—of an American metal corporation to swing a deal with a British firm which has developed a new process. The main characters are puppets, but the business angles of the tale are engrossing.

Three other books address themselves, in varying degrees, to the same business theme. *Peter Domanig in America: Steel*, by Victor White (Bobbs-Merrill, \$3.95), the second instalment of a contemplated four-volume novel, studies a young immigrant from Austria just after World War I, and his realization that he has to learn about the people and their way of life even more than about how to make steel. The social aspects of the story are rather swallowed up by the technological emphasis. It is precisely the social aspects that are deftly emphasized in *The Saving Grace*, by McGready Huston (Lippincott, \$3.50), which recounts the struggles between the upper and lower classes in Pennsylvania society, when a young man from the coal mining regions weds into a "main-line" family. The social problems are not profoundly examined, but they are realized.

Finally, business plays a large part in Taylor Caldwell's *Never Victorious, Never Defeated* (McGraw-Hill, \$3.95). In Miss Caldwell's typical panoramic style, the book treats five generations of a railroad family, and tells how the threats of communism, fascism and socialism sour the dreams and ambitions of the later generation.

There is a strong plea running through the book for traditional American values, but the writing, though obviously sincere, is somewhat on the polemic side.

A very recognizable story of academic life is told by Everett Marston in *Take the High Ground* (Little, Brown, \$3.50). A young professor comes to erstwhile staid Chase College just at the time the college has embarked on an "expansion program." The plot deals with the professor's growing up with the college and growing away from an incipient romance with the wife of the head of his department. The story is slight, but very authentic.

The medical profession gets quite a detailed treatment in *Not As a Stranger*, by Morton Thompson (Scribner, \$4.75). It is the very long account of how a young man who had ambitioned to be a doctor since he was a little boy, finally reaches the goal, only to be disillusioned by the venality of many of his fellow doctors. He manages to keep his ideals, and even to straighten out his marriage, which had been going on the rocks mainly through his own faults (which are somewhat luridly recounted). A quieter story about a doctor is Edwin Balmer's *In His Hands* (Longmans, Green, \$3.50), which revolves around the determination of the doctor to marry, against opposition, a young woman he knows to be suffering from an incurable disease. It is a somewhat romantic tale, but the note of quiet heroism is well-sustained.

Two books that speak with a definitely American voice are *The Four Lives of Mundy Tolliver*, by Ben Lucien Burman (Messner, \$3.75), and *The Blue Chip*, by Ysabel Rennie (Harper, \$3.50). The first pictures a very real, appealing young man, returned from the war, who gets himself tangled with the law by running contraband moonshine. His struggles, his disappointments and triumph are admirably handled. The second book, told by the young son of a mining engineer in Arizona, is redolent of the dry atmosphere of the country as it follows the fortunes of the family in search of the bonanza, the "blue chip."

AMERICAN CHILDHOOD AND HISTORY

A wonderfully real and convincing reconstruction of childhood is Jessamyn West's *Cress Delehan* (Harcourt, Brace, \$3.75). The moods of adolescence are brilliantly captured in a story that insists that children learn best from those who love them. Clyde Brion Davis' *The Newcomer* (Lippincott, \$2.75), which recounts the trials that face a young boy when he moves to a new town, stresses

rather the escapade angle of adolescence and is told from an adult viewpoint.

The best of the historical novels dealing with the American scene was Esther Forbes' *Rainbow on the Road* (Houghton Mifflin. \$3.75). It is really the story of an age, rather than of a person. Its hero is an itinerant painter in New England before the railroads had united the scattered towns. Yankee individualism, the salty language of the people and their human down-to-earthness are admirably portrayed in one of the season's best novels.

Good, but not so steeped in the flavor of the times, is Shirley Barker's *Fire and the Hammer* (Crown. \$3.50), which recounts the role a very ungentle Quaker family in Pennsylvania played in the Revolution. Miss Barker's research is apparently meticulous, but there is not enough verve to the telling. The third historical novel, *River in the Wind*, by Edith Pope (Scribner. \$3.95), is particularly good for its characterization. Set against the colorful backdrop of Florida during the Seminole Wars, it is a study of how a weak love falters before the demand of sacrifice and suffering. Such a truly spiritual note is too often missing in current American historical fiction, which is largely concerned with externals.

FIVE TO MARK

Cress Delehanty,
by Jessamyn West

Rainbow on the Road,
by Esther Forbes

The Lady for Ransom,
by Alfred Duggan

Rue Notre Dame,
by Daniel Pezeril

Set All Afire,
by Louis de Wohl

GOOD BRITISH NOVELS

Since we ended above with U. S. historical novels, let's start here with some British dittos. It's remarkable how, year after year, English novelists do a much superior job in this field. What is the reason? Is it English education, with its greater emphasis on the humanities? At any rate, this side of the water produced nothing in the past six months to compare with *The Lady for Ransom*, by Alfred Duggan (Coward-McCann. \$3.50). This tale of adventure in the Middle East, told by a monk of forty-five now in the quiet of his monastery, recalls his exciting young days as page-interpreter of a Norman knight and his lady. It

is vivid, authentic, humorous and dignified, a gem of an historical novel.

A panoramic picture of an old English home from 1577 to 1953, and of the tragic, frustrated, greedy, loving and happy people who lived in it, is painted by Norah Lofts in *Bless This House* (Doubleday. \$3.50). It is a fascinating story, though a little weighted toward the gloomy side—only twice was the house possessed in contentment.

IN LIGHTER VEIN

Margery Sharp equals and perhaps even tops her *Cluny Brown* and *The Nutmeg Tree* in *The Gypsy in the Parlor* (Little-Brown. \$3.50). A sense of genuine goodness pervades this story of a woman's governance of crude and silent farmers and of the changes that overtake all with the advent of another woman.

Mrs. Searwood's *Secret Weapon*, by Leonard Wibberly (Little, Brown. \$3.50), affords very good fun in its telling of how a middle-aged woman is guided through many wonderful adventures by the ghost of an American Indian who had arrived in England with Pocahontas. Humor of a deeper vein characterizes *A Kid for Two Farthings*, by Wolf Mankowitz (Dutton. \$2.50). How a little boy,

Timely Books for May

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living among the Jewish shopkeepers and peddlers of London's East End, finds happiness with his "unicorn," is a charming picture of adolescence in an unusual atmosphere.

LOCALES IN OTHER LANDS

Europe is the scene of action of the hero in Samuel Shellabarger's *Lord Vanity* (Little, Brown, \$3.95), a costume novel of the Renaissance. Adventures galore pile up, as the young man travels all over the Continent, rises from the low point of galley slave to the pinnacle of diplomatic spy and courtier. Accurate research and superb storytelling make this grand entertainment.

A good insight into the Italian mind and heart is given in Rocco Fumento's *Devil by the Tail* (McGraw-Hill, \$3.50). It tells of an old man who had twice been pronounced dead and given the last rites, but stubbornly refused to die. His hold on life poses great problems for parish priest, doctor and a young couple waiting to get married. The ingenious plot and the wonderful town-life atmosphere make a fine novel.

Two novels treat the French scene of yesterday and today. The first, *The Spider King*, by Lawrence Schoonover (Macmillan, \$3.95), is an historical novel of Louis XI and his times. Glamorous rather than significant, it skimps characters to emphasize externals. The second book, *Rue Notre Dame*, by Daniel Pezeril (Sheed & Ward, \$2.50), recounts very movingly the relationship between a young priest of today and an older confrère, who feels that his priestly life has been a failure, but sees its fruits burgeon in the development of the younger man and his devotion to the working classes.

Other countries provide the background for the following books that can be recommended. India is the setting for *The City and the Wave*, by Jon Godden (Rinehart, \$3); Catalonia for *The Catalans*, by Patrick O'Brian (Harcourt, Brace, \$3.50); Holland for *The Little Ark*, by Jan de Hartog (Harper, \$2.75); the Caribbean for *The Violins of Saint-Jacques*, by Patrick Leigh Fermor (Harper, \$2.75); South Africa for *The Night Winds*, by Brian Cleeve (Houghton Mifflin, \$2.75). In all these the scene adds immeasurably to the well-told story.

Finally, the locale of *Set All Afire*, by Louis de Wohl (Lippincott, \$3), is really all the world, for it is a good fictionalized biography of St. Francis Xavier. Mr. de Wohl has caught vividly the spirit of the saint and the turbulence of the worlds he labored to bring to Christ.

HAROLD C. GARDINER

SILENT YEARS

By J. F. Byrne. Farrar Strauss & Young, 307p. \$4.

This is a strange and most unusual book, that wanders all around without ever getting anywhere, but with a meandering so pleasant and at the same time so darting that the reader does not mind. The subtitle of the book reads: *An Autobiography with Memoirs of James Joyce and Our Ireland*, and the Joyce scholar is going to feel almost breathless with near-discovery as he reads.

Mr. Byrne knew Joyce well but just as he is about to give out with a bit of Joycean lore, he remembers something else, about the chess club in the tea shop of the Dublin Bread Company, about the ghost in the house on Cork Hill, or about some fascinating philological lore. The book is full of Dublin, even when the author and the subject are far, far away from there.

J. F. Byrne is an Irish patriot and devotes many pages of his book to Ireland's weal and woe and, finally, to his "Chaocipher" that he has submitted to defense ministries many times, so far without success. He believes that his cipher is unbreakable and, with pages and pages of it, he challenges the reader to do so. Mr. Byrne was the original of Cranley, the counterpart of Stephen Dedalus in *The Portrait of an Artist* and in *Ulysses*. He did see Joyce plain, but he keeps blocking the reader's view of him, although the block maybe is as interesting as the view.

W. B. READY

ELEVEN BLUE MEN

By Berton Roueché. Little, Brown, 215p. \$3.50

Literature usually reflects the preoccupation of the age in which it is written. Its cloak of invisibility removed by Pasteur, the microbe suddenly became the arch-villain of fact and fiction—only to be finally damned by the accidental observation that mold destroys bacteria. Gradually, the limelight has shifted to psychopathic killers and electronic monstrosities from outer space.

It is not surprising, therefore, that Berton Roueché's collection of pieces of medical history seems somewhat anticlimactic. None the less, by selecting dramatic events of recent origin and using a concise, suspenseful, detective-story style, he has succeeded in preparing a dozen stories, at times dreadfully revealing, always entertaining.

There is a serious note of warning as

he describes a chain of deaths traced to a single cut of contaminated meat. The energetic battle to prevent an outbreak of epidemic smallpox in New York City in 1947 is well told. Sympathetically he demonstrates how modern medicine has not only alleviated the suffering and social rejection of the leper, but has taken long strides toward developing a cure. A smog which kills 20 and temporarily cripples 6,000 persons, and the mysterious deaths of the "eleven blue men," exemplify hazards which complicate civilized living.

The author, a member of the *New Yorker* staff, has been the recipient of the Lasker Award for medical reporting. This volume clearly establishes that he warrants such recognition.

FREDERIC F. FLACH

CHRISTOPHER EMMET, chairman of the Foreign Affairs Round Table, radio station WEVD, has been connected with various anti-Communist organizations since 1944.

W. B. READY is with the Library at Stanford University.

FREDERICK FLACH, M.D., is specializing in psychiatry.

THE WORD

"It will be for Him, the truth-giving Spirit, when He comes, to guide you into all truth" (John 16:13; Gospel for fourth Sunday after Easter).

Readers of Bruce Marshall will recall the bibulous heretic in *Father Malachy's Miracle* whose only religious desire was to see a picture of the Holy Ghost. God's revelation to us has not included a picture—as the word is commonly understood—of the Holy Spirit. But we must remind ourselves of what is perfectly familiar, that we can know a person well without either seeing him or knowing at all what he looks like. For example, we may understand much about someone by learning what he habitually or characteristically does. Precisely in such terms Christ our Lord, the Word Incarnate, describes the Holy Spirit whom He will send; our Lord tells us what His Holy Spirit will do. *It will be for Him . . . to guide you into all truth.*

The thoughtful Christian perceives at once that this function of the Third Person of the blessed Trinity, to guide us into all truth, poses a certain ques-

tion. Our Saviour came to earth not only as Redeemer, but as Prophet and Teacher, to make a revelation of supernatural truth, to preach a doctrine and convey a message which, as He always insisted, He brought from His Father. Was that revelation, that doctrine and that message, really and actually incomplete? Is there some spiritual verity which our Lord did not teach us? In short, what is the relationship, in point of revelation of supernatural truth, between the work of the Incarnate Word and the later work of the Holy Spirit?

In the sentence immediately preceding our present text Christ said to His disciples, *I have still much to say to you, but it is beyond your reach as yet.* These words were spoken on the eve of our Lord's death. We have St. John's distinct avowal in the closing chapter of his Gospel that Christ appeared to His disciples only a very few times during the forty days between His resurrection from the grave and His ascension to His Father. When and how, therefore, would our Saviour reveal to His nascent Church all that He still had to communicate to it? Clearly, through the Holy Spirit; for our Lord immediately continued, *He [the Holy Spirit] will not speak of His own impulse; He will utter the message that has been given to Him.*

The task of supernatural revelation is, then, a task common to all three Persons of the adorable Trinity. The Son of God brings to mankind a doctrine which is His Father's. That doctrine is completed by the Holy Spirit who, in His turn, will utter the message that has been given to Him by both Father and Son.

It is for this entirely adequate reason that the Catholic Church believes firmly in the sacraments of confirmation and extreme unction, in the Assumption of our Lady and the entire doctrine of the mystical body, despite the undoubted fact that such truths, among others, are not to be found explicitly and expressly in the Gospel revelation of our Lord Jesus Christ.

In another way, too, the blessed Holy Spirit completes the revelation made by the Son of God: He clarifies what our Lord has already made known to us. Earlier in St. John's discourse our Saviour had said: *The Holy Spirit, whom the Father will send on My account, will in His turn make everything plain, and recall to your minds everything I have said to you.* This wondrous work of clarification is the daily function of the Holy Spirit in the living Church. About the Sacred Heart, about the Queenship of Mary, about the sublime Sacrifice of the Mass, about the true vocation of the Catholic layman, about the

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VINCENT P. MCCORRY, S.J.

THEATRE

THE BLUE RIBBON SEASON. This is the phase of the theatrical year when prizes are literally showered on playwrights, actors, auxiliaries and even supernumeraries of the theatre. The most coveted of the annual honors are the Pulitzer Prize and the Critics' Circle award.

Both prizes went to *Teahouse of the August Moon*, by John Patrick. Many of us humbler folks, including your scribe, think *The Caine Mutiny Court Martial* would have been a better choice, but this year dissenters are less acrimonious in disagreement than they have been in the recent past. No one contends that *Teahouse* was a bad choice, only that it is not the best that could have been made.

It is not difficult to understand why the majority of the critics chose *Teahouse* instead of *Caine Mutiny*. To explain their choice, however, would require an inquiry into their ideological and religious (if any) backgrounds, and consideration of their several ages—a project too large for the space allotted to this column. It is notable that the youngest of the critics, Walter Kerr, cast his vote for *Caine Mutiny*.

Teahouse is a fine comedy, skilfully written and rich in humor, that reflects American idealism, which we like to identify with democracy. *Caine Mutiny*, on the other hand, pricks the American conscience. The majority of the critics quite naturally preferred the play that shows the spirit of America in a more favorable light.

Perhaps we should be grateful that they did not repeat their egregious blunder of last year, when they passed over such plays of considerable merit as *The Crucible* (dubbed pro-commie by some critics) and *Bernardine*, not to mention a really significant play, *Camino Real*, while pinning the ribbon on *Picnic*, a cheap sex play disguised as folk drama. Confronted with a choice between sound drama and box-office trash, the critics didn't hesi-

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But that was last year—water over the dam. It was a rather barren year, compared with the season now about to close, since it offered only two standout plays by recognized serious dramatists, Arthur Miller and Tennessee Williams. This year the critics were not confronted with the problem of choosing the best of a bad lot. They were, I am inclined to suspect, rather embarrassed by being compelled to discard a half-dozen plays which in some recent years would have been good enough to be considered for the grand prize.

Two early productions were *Take a Giant Step* and *A Trip to Bountiful*, both of them definitely superior to the play that was awarded both Critics' and Pulitzer prizes last year. It is true that both productions were box-office failures; but the critics, it must be said in fairness, usually choose for quality rather than popularity. The catch is that their collective notion of quality is often screwy.

Other early entries were *In the Summer House*, a drama of self-inflicted mental torture, and *Sabrina Fair*, an urbane drawing-room comedy in which all the action occurs outdoors. Both plays disclose that their authors have observed life and society with a discerning eye and mature mind, and both, in different

ways, are deliciously humorous. Though Judith Anderson was starred in the leading role, *In the Summer House* succumbed to box-office indifference. *Sabrina Fair*, still in production, seems to be doing all right at the box office. New York theatregoers, like New York critics, tend to shy away from drama with an acid taste.

The season has also given us two first-rate comedies, *The Remarkable Mr. Pennypacker* and *The Solid Gold Cadillac*, both of them drenched with the skyrocketing humor peculiar to our dear land. While almost insanely hilarious, they are sufficiently salted with sober second thoughts on the vagaries of life in our country to make them valuable specimens of Americana.

Teahouse and *Caine Mutiny* are the outstanding plays, however, and the critics' choice is hardly worth a quarrel.

Their selection for the best foreign play may call for a stronger protest. Your observer holds that *The Confidential Clerk* is by long odds the outstanding play from overseas, with *The Burning Glass* a respectable second. The critics, taking full advantage of reasonable doubt, chose *Ondine*.

The Golden Apple was their choice as the best musical show of the season. Hooray! THEOPHILUS LEWIS

FILMS

EXECUTIVE SUITE is a very interesting movie about a not very promising subject: the struggle for succession in a large furniture-manufacturing concern following the sudden death of its autocratic president. As such it is one of the rare Hollywood movies which rates the adjective "adult" in the complimentary and constructive sense of the word. In other words, it is predicated on the assumption that its audience has some slight knowledge of the conduct of modern business affairs.

For example, early in the film an investment banker (Louis Calhern), the outside member of the Tredway Furniture Corporation's board of directors, glances out of his Wall Street office window to see on the street below a tableau representing the aftermath of sudden death. Correctly concluding (but without any degree of certainty) that the victim is the corporation's president, he promptly calls his broker with the order to sell Tredway stock short. The

grisly humor, the revelation of character and the contribution to the picture's mood inherent in this little scene might easily be lost on the so-called average movie audience.

Near its close the picture generates a maximum of tension by the unlikely method of reproducing perfectly accurately the tedious, impersonal voting routine at a board of directors' meeting. It appears that, with the aid of a bare quorum of voters and a little judiciously applied blackmail, the wrong man (Frederic March) is going to succeed in his machinations to get himself elected president.

Actually, the battle for the presidency resolves itself into a duel between two men. One is March, the company's comptroller with his actuarial mind, his love of power for its own sake and his inability to view the company's operations except in the bloodless terms of increased earnings reports and satisfied stockholders. William Holden, the firm's versatile chief designer, doesn't really want the job but sees it as his only chance to save the business from slow death in the name of a dehumanized and initiative-stifling ideal of efficiency.

Since in the movies the best man (as well as the star with the top billing) can be counted on to win, there



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is comparatively little doubt about the eventual outcome. There is, however, a great deal of stimulating entertainment and incidental enlightenment in the film's exposition of the conflicting viewpoints and interests of able and successful men who hold down interesting jobs.

Director Robert Wise has performed minor miracles in fitting a jigsaw puzzle of incidents and personalities together into a lucid and credible whole and in manipulating into proper balance and perspective the all-star cast of all time. It includes Walter Pidgeon, Paul Douglas, Dean Jagger (mere vice presidents), Barbara Stanwyck (neurotic majority stockholder), June Allyson (loyal wife) and Shelley Winters, Nina Foch (strategically placed secretaries). (MGM)

THE FLAME AND THE FLESH (MGM) and THE CARNIVAL STORY (RKO) are a pair of dreary little Technicolor sex epics which, much more than *Executive Suite*, I fear, represent the dominant trend of present-day film-making. They were both made in Europe by American companies. They are both concerned with heroines (loosely speaking) whose sexual delinquencies are attributed to the grim struggle for survival in World War II and its aftermath. And they both play single-mindedly on the theme of lust as though their writers, personally, had invented it.

The Flame and the Flesh was made in and around Naples (to atmospherically good effect) and is about a professional tramp (Lana Turner) who is, for some reason, compulsively intent on luring an attractive philanthropist (Carlos Thompson) away from his virtuous fiancée (Pier Angeli). By comparative standards, its treatment of the subject is marked by a certain restraint which is largely negated by the superficial and uncomprehending, and hence somewhat glamorized and all the more sordid, performance of the leading lady.

The Carnival Story was made in Munich (with an almost complete absence of local color and flavor) and concerns a German waif (Anne Baxter) who is befriended by an American carnival troupe. She finds herself enmeshed in an irresistible (and graphically spelled out) physical attraction for a barker (Steve Cochran) who sets a world's record for caddishness. The film, besides trafficking in sex, goes in heavily for transparent melodramatics. However, Miss Baxter's performance is at least an honest and intelligent portrayal of a girl whose sins are humanly understandable and whose decent instincts eventually triumph. MOIRA WALSH

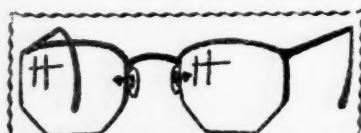


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Family Communion Crusade

EDITOR: Re Paul C. Nordloh's Feature "X" (3/20) calling for a Family Communion Sunday. The Family Communion Crusade has been functioning for nearly five years now. During that time it has spread all over the world and has the blessing of more than 100 bishops. Thousands of pastors have found it productive of immense good.

Its aim is to encourage Family Communion at least once a month, observance of Family Day on the feast of the Holy Family and devotion to the Holy Family in general. The Crusade answers beautifully Mr. Nordloh's plea. A card to Crusade Headquarters, G. P. O. Box 615, Brooklyn 1, N. Y., will give him all the information he needs.

(REV.) HECTOR C. LEMIEUX, S.S.S.

New York, N. Y.

If the H-bomb falls

EDITOR: Thanks and appreciation for Fr. Conway's timely article on civil defense, (AM. 4/17). We need such an alert. It numbs the imagination to picture what the evacuation of a city's frenzied, panic-stricken multitudes would mean.

May I suggest another alternative, especially for Catholics? Is it too idealistic or impossible for us, religious and laity who are prepared for death, to remain voluntarily to help our fellow victims save their souls in those precious two hours? Most of us would fail to escape anyway. Why waste those final hours in futile struggle and panic? Volunteers might be trained now for this work.

Then, too, the victims of vaporization perhaps choose the lesser evil. What with radioactive contamination, burns, injuries, lack of food and shelter, many survivors will be condemned to a living death. If the sick and aged fully realized this, would they vote to be evacuated first? It will take strong, young, resilient minds and bodies to carry on life after such an experience. SISTER MARIA, R.N.

Marshfield, Wis.

GI black eye

EDITOR: The article on "Wild GI's: our black eye in Japan" in your Mar. 6 issue sinned only by conservatism. The Protestant Chaplain agrees with me that the picture there painted but feebly depicted the conditions here in Japan. At our base, all servicemen have practically unlimited overnight passes; naturally, there is no restric-

tion whatsoever on the officers. The only places men can go to on overnight passes are houses of prostitution. Catholics are forbidden from the pulpit to accept such passes.

Our Officers' Club here reserves one night a week for the officers to bring in their local ladies of easy virtue. American women are banned from the club that night. The reason? Well, the men would be embarrassed were the American women to see them with such consorts. CHAPLAIN

APO, San Francisco.

Student-teachers

EDITOR: In regard to Dr. Fleege's suggestion in your excellent Annual Education Issue (4/28) a complete re-vamping of our present 8-4-4 lock-step system seems to me not necessary nor even advisable. It just isn't worth the trouble. Dr. Fleege wants to burden further the already overworked teachers by his "fluid grouping of children according to ability."

Why not use the students themselves to solve the dilemma they have created? Students in the higher elementary grades could be trained to assist the teacher in personalized help to other students who need it. Each "teacher" student could be assigned his favorite subject and give help in that. The same idea could be adapted to the secondary school level.

A twofold result should follow: alleviation of the teacher's work in crowded classes and a better education of the student. A third possible result would be motivation of the student to find his vocation in the teaching profession.

EDWARD J. BERTZ

Milwaukee, Wis.

Voice of priest-expert

EDITOR: Congratulations and gratitude to Gabriel James for his article on the priest-expert (AM. 4/24).

As an aspirant for a graduate degree in chemistry, I find his appreciation for sacerdotal intellectual endeavors inspiring. If what he writes were not true, what a horrible thing that would be. Think of all the endless classes, grueling preparations for examinations, long hours in the laboratory—all suffered in a pursuit foreign to the priestly calling.

Worse thought yet, think of those who say we are wrong. They would be right.

(REV.) ERNEST P. BERTIN, S.J.
Notre Dame, Ind.